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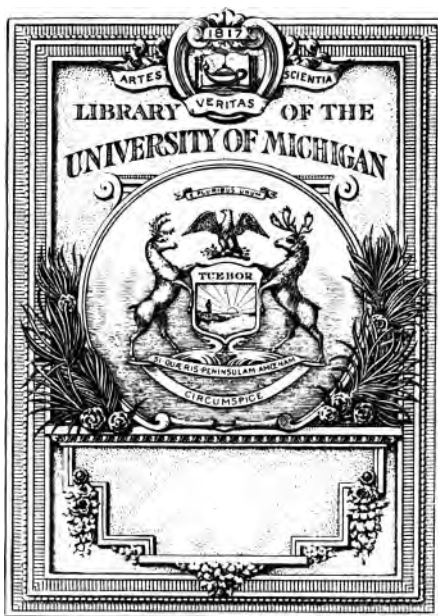


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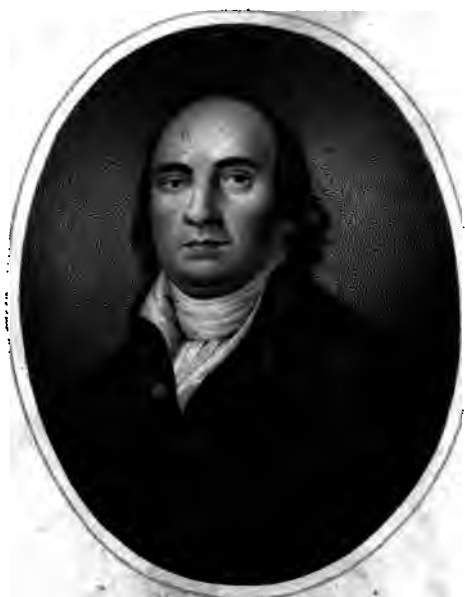
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Wm. Richards

Rev. William Richards 1829.

MEMOIRS
OF THE
LIFE AND WRITINGS
OF THE REV.
WILLIAM RICHARDS, LL. D.

WHO
Died at Lynn, September 13, 1819,
IN
THE SIXTY-NINTH YEAR OF HIS AGE.

WITH
SOME ACCOUNT
OF THE
REV. ROGER WILLIAMS,
*Founder of the State of Rhode Island, as well as First Assertor of complete Religious
Liberty in the United States of America.*

BY JOHN EVANS, A.M.

Cui Pudor et Justitia soror
Incorrupta Fides, nudaque Veritas,
Quando ullum inveniet parem?
Nulli febilior quam MIHI—

HOR.

WELL DONE—GOOD AND FAITHFUL SERVANT, ENTER THOU
INTO THE JOY OF THY LORD! JESUS CHRIST.

CHISWICK:

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1819.

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TO THE MOST NOBLE
THE MARQUIS OF LANSDOWNE,

EARL OF WYCOMBE, SHELBURNE, &c. F. R. S.

MY LORD,

ACCEPT my best thanks for the permission of inscribing to you *the Memoir* of AN HONEST WELSHMAN, the intrepid advocate of civil and religious liberty. You, MY LORD, are *one* of that august band of BRITISH SENATORS, who exult in the enlargement of the boundaries of Christian freedom. An odious statute, enacting the infliction of *pains* and *penalties* upon individuals maintaining their own conscientious views of revealed religion, hath, through the enlightened zeal of a patriotic

Commoner, been recently abolished*. May it prove a pledge of the annihilation of any remaining statute of a similar complexion, both as to Catholics and Protestant Dissenters! GREAT BRITAIN, renowned for her civil polity among the nations of the earth, ought not to retain upon the emblazoned mirror of her fame, a single speck of intolerance to tarnish the lustre of its glory. The progressive march of *religious freedom*, is hailed by the liberal of every description. GOSPEL CHARITY, by her own native energies, banishes from amongst us strife and bitterness, the never-failing topics of triumph to the sons of infidelity. Looking up to the Supreme Being, and around upon a conscientiously-differing fellow disciple, an ejaculation breaks forth—

Thy *grace* our hope, thy *love* our only boast,
Be *all* distinctions in THE CHRISTIAN lost!

I beg leave, MY LORD, to invite your attention to *the Appendix* of this little

* *William Smith*, Esq. M. P. Norwich.

Work. It contains "Some Account" of a poor persecuted *Cambro-Briton*, who, upwards of a century ago, indulged the expansive views of COMPLETE RELIGIOUS LIBERTY! His indeed was a soul of no ordinary dimensions. Though his name hath never found its way into the columns of a *Biographical Dictionary*, his memory must not be suffered to sink into the raven-plumed abyss of oblivion. His sentiments respecting the limits of Christian Freedom, are the sentiments of an enlightened posterity!

Adverting, MY LORD, to the sacred *Triads* of THE ANCIENT BRITONS, for which my *deceased* friend entertained no small predilection—it is time that *good sense*, *good temper*, and *good manners*, should characterize the professors of Christianity. May *truth* become the pole-star, and *love* the resplendent ornament of every individual of every denomination of the Christian world!

Wishing you, MY LORD, every success in your luminous career of *Christian phi-*

lanthrophy, and, trusting, that at some very distant period, you will have to yield up your present high distinctions—only to share in *the transcendent* and *imperishable honours* of a BLESSED IMMORTALITY—

I beg leave to subscribe myself,

Yours, most respectfully,

In the common bonds of

Christian Faith and Charity,

JOHN EVANS.

*Pullin's Row, Islington,
May 20, 1819.*

ADVERTISEMENT.

THE AUTHOR feels much obliged to his numerous Subscribers, and hopes that the work having extended itself upwards of *one hundred pages* beyond the bulk originally assigned it, they will excuse a trifling addition to the Subscription. He also entertains the exercise of their candour towards this his *first* attempt in BIOGRAPHY. His materials were heterogeneous and discordant, but he has strove to make the best use of them. It is a *full length portrait*, and he is ambitious only of the humble praise of fidelity. The chief blemishes in the venerable original arose from an exuberance of feeling, or that warmth of temper which is the common, but not dishonourable trait attaching to the natives of the Principality. Of these defects his friends were by no means insensible. The Author, however, declares that he hath felt in the composition of every page the force of the maxim—"When we lose a friend by death, we lose part of ourselves, and the best part—God keep those that are left!"

As the *Memoir* touches upon *controverted topics* of theology, he hopes that no expressions have escaped him which are not in unison with his other religious publications; the object of which hath been to soothe, not to irritate—to close, not widen the breaches of the Christian world. Truth is of heavenly descent. In her train walk Peace and Charity. The *Indwelling Scheme*, which his DECEASED FRIEND seems to have adopted relative to the Person of Christ, characterized the religious creed of Watts, of Doddridge, and of the late Rev. Samuel Palmer, of Hackney. He was nevertheless the decided as well as strenuous assertor of the Divine Unity.

With respect to the lamented *Subject* of this *Memoir*, his Welsh NONCONFORMIST MEMORIAL, or *Cambro-British Biography*, (as far as the work hath been executed, and every individual sketch is entire in itself), with a valuable *introductory Essay* on DRUIDISM, the original religion of the inhabitants of the Island of Great Britain—found among his papers—will be put to press the ensuing winter. The LABOURER, (who, as the subsequent *Memoir* testifies, *laboured more abundantly*), obeying the summons of his gracious Master, hath quitted the vineyard, and is gone to the possession of his reward.

As to the other work, which the DECEASED, during his last illness, lamented that he had not executed, *the Life of Roger Williams*, an APPENDIX of some length hath been devoted to supply that deficiency. Should it induce either Dr. William Rogers, of Philadelphia, who is a native of Rhode Island, or Dr. Asa Messer, President of Rhode Island College, to favour the public with a larger account of this great and good man, the present writer will look back with pleasure upon having most unexpectedly sustained the humble office of pioneer in this labour of love and charity. With him it was quite sufficient, that *Roger Williams* was a persecuted fellow-christian and a brother countryman, who did honour to the ancient Principality. It is denominated "Some Account," and may prove better than nothing.

As *friend* and *executor*, the author of this MEMOIR hath, amidst numerous professional engagements, done his duty to the best of his ability, and consigns, (though not unapprized of its many imperfections), the whole to the blessing of *the Father of Spirits*, which alone can render it effectually conducive to the present and eternal welfare of mankind.

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BY THE LATE

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WITH

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N. B. The Work will be about the size and price of this
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ERRATA.

Please to transfer with your pen the two top lines of page 63 to the beginning of the preceding page, as well as the top line of page 117 to the top of page 119.—Also, page 231, towards the bottom, read, “having passed their lives benevolently and piously on earth”—“enter the abodes of immortality.”

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PART I.

*From the Birth of MR. RICHARDS to the Conclusion
of his Ministry.*



MEMOIRS,

&c.

PART I.

A good Minister of Christ. PAUL.

BIOGRAPHY is a species of writing which administers to our instruction and entertainment. It is pleasing to behold the gradual developement of the mind—to mark the formation of virtuous habits, and to contemplate the human character refined, as well as sublimated, by the exercises of an enlightened piety. Of JESUS himself, it is recorded, that HE *increased in wisdom and in stature, and in favour with God and man!* As history records the intrigues of statesmen, the exploits of warriors, and the progress of nations towards maturity—so BIOGRAPHY holds up to imitation, whatever is praiseworthy in the conduct of man—involving either the happiness of the individual or conducing to the welfare of the community. It is indeed an *intellectual and*

moral picture, which, portrayed with its apporportioned light and shade, yields a fascinating variety. It cannot fail to interest and benefit mankind.

MR. WILLIAM RICHARDS was born 1749, in the parish of *Penrhydd*, in the vicinity of Haverford West, Pembrokeshire, South Wales. His ancestors ranked among the ejected ministers of the principality. Mr. Job Orton having remarked, that "wise and good men lay little stress on any hereditary honours but those which arise from the piety and usefulness of their ancestors"—assures us, that Doddridge "thought it a great honour to be descended from those suffering servants of Christ who had made sacrifices to conscience and liberty." Such was the feeling of my deceased friend.—Hence his ardent zeal, as well as his undeviating efforts, in the promotion of virtue and piety.

The Father of the subject of *this Memoir*, MR. HENRY RICHARDS, was a respectable farmer, of the Particular Baptist persuasion. Removing when his son was only *nine* years of age, he settled near St. Clears, in Carmarthenshire. Some ministers of his denomination were invited to preach in his house; and in course of time he secured a plot of ground for the erection of a place of worship. He enclosed it and planted it with trees, devoting part to the interment of the dead. But before the foundation-stone was laid, the good man sickened and died. He was, alas, the first inhabitant of this burying-ground! In less than a month a beloved daughter was laid to moulder by his side. Thus awfully rapid both the father and

sister of my deceased friend, were called out of time into eternity!

This circumstance imparted to the Son a serious thoughtful turn of mind. But previous to this period, he discovered a thirst for knowledge which attracted attention. It so happened, that, at twelve years of age, he had been only a year at school, and was then removed home. Here he continued without any instruction; but his application was unabated. Hearing that he was not again to be sent to school, the son felt much distressed. But on exclaiming to his father, "you will let me get all the knowledge I can *at home*," he was cheered by the parental reply—"Surely, MY BOY; and you shall receive every assistance from *me* for that purpose." Though *one year's* education only was granted him, yet his thirst for information of every kind was inextinguishable. His example shows how much industry will effect, and perseverance accomplish—a lesson of no mean value TO THE RISING GENERATION. By the time he was of age he was deemed a prodigy of knowledge; for he was not only complete master of his BIBLE, but was acquainted with the best authors in the English language. None of his youthful companions were better versed in civil and ecclesiastical history! Both the *English* and *Welsh* languages had been the subject of his particular attention. An eminent printer at Carmarthen, deemed him an admirable critic in the Cambro-British tongue. His seriousness also kept pace with his knowledge. Prior to his father's decease, being baptized, by immersion, on his profession of

faith in *the divine mission of CHRIST*, he became a member of the Church meeting at Rhydwillim, in the county of Carmarthen. I need not add that he was an ornament to his Christian profession.

After his father's death, in the year 1769, the intended Meeting House was erected—a small, but neat place. Its name was Salem. In this affair Mr. Richards was particularly active, spending much of his time and property in its completion. Soon, however, the individuals constituting the church, knowing the talents and piety of Mr. Richards, invited him to exercise his gifts, which he did with acceptance. This naturally led him on by degrees, and terminated in his undertaking the Christian ministry. It was impossible that such a young man should remain in obscurity. The ministers around him were partial to his juvenile efforts, devoted to the spread of the Gospel of Jesus Christ. Indeed from early youth up to manhood there was a gradual disclosure of intellect, mingled with an unaffected humility and modesty. The removal of his father, and other disastrous events, seem only to have caused his piety to strike deeper root. In him submission to the will of Heaven, on every occasion, produced the *peaceable fruits of righteousness*.

His venerable MOTHER survived for many years. Her letters in the Welsh language, addressed to him at the academy at Bristol, to which he afterwards went, are expressive of the tenderest affection; whilst, in return, he never failed to abound towards her in all the exercises of filial piety. In several epistles which have fallen into my hands, I have

met with declarations respecting his *mother* honourable to the best feelings of his heart. His mind was smitten with a powerful sense of gratitude to the Supreme Being for having blessed him with *parents* distinguished for good sense and integrity. And here let it be recorded, that, throughout his long life, he never ceased to feel for the welfare and prosperity of his family in Wales. His last *will* forms a sufficient memorial of the fact. Indeed, in one of his early letters to a friend in America, he mentions his MOTHER and *dear relatives*, as reasons for not quitting this country.

An inscription, recording the decease of his *Father, Mother, and Sister*, hath been found in his own hand-writing.

This Stone is dedicated to the Memory of
 HENRY RICHARDS,
 (the Founder of the Baptist Cause in this Neighbourhood), and of
 MARY, his Wife; and *Mary*, their eldest Daughter.
 The Husband died 1 July, 1768, aged 59.
 The Wife, June —, 1801, aged 84.
 The Daughter, Aug. 21, 1768, aged 22.
 They feared GOD, believed in *Christ*;
 served their generation usefully and faithfully,
 obtained a good report,
 and in their death had hope of immortality beyond
 the Grave!

Reader—Despise not their memory,
 Nor disdain to imitate them.

It was to be expected that the friends of so promising a young man as Mr. Richards should wish him to receive instruction for the ministry. The only ACADEMY then amongst the *Particular, or Calvinistic Baptists*, was at Bristol; and there their ministers were educated for the greater part of the latter half of the eighteenth century. It was conducted by the venerable *Bernard Foskett*, who was brought up for the medical profession; but afterwards turned his attention to the Christian ministry. He had for his coadjutor the Rev. *Hugh Evans*, whose son, Dr. *Caleb Evans*, together with the Rev. *James Newton*, and the Rev. *Robert Hall*, were afterwards engaged in this laudable task. Upon the demise of these truly respectable tutors (except the Rev. Robert Hall, who had quitted Bristol to settle with the Baptist congregation at Cambridge), the venerable Dr. *Joseph Jenkins*, now of Walworth, and the Rev. *Joseph Hughes*, conducted it for a short time. Assisted by Mr. Hughes, and afterwards by the Rev. Mr. *Page* and Mr. *Isaac James*, (nephew of the late Rev. John Needham) of pious and liberal memory, Dr. *John Ryland* succeeded, who has ever since presided over that seminary.

The BRISTOL ACADEMY being my *alma mater*, previous to the finishing of my education at Aberdeen and Edinburgh, I may be indulged in a few words more on the subject. Upon the establishment of the *Education Society*, in the year 1770, a structure was raised in Stoke's Croft, Bristol, for

the accommodation of the students; with an *observatory* for the contemplation of the starry heavens. Here was a good library, with a few philosophical instruments. But in 1783, truly acceptable was the accession of the classical library of (the intimate friend of Mr. Richards) *Dr. Thomas Llewellyn*, then recently deceased—not to say any thing of the *collection of books and MSS.* more curious than valuable, of Dr. Andrew Gifford, for many years sub-librarian to the British Museum. An immense building has been since erected in the vicinity, by Mr. Alexander, the celebrated architect, at the expense of near 10,000*l.* A capacious room, entitled THE MUSEUM, has a beautiful painted window, together with curiosities from India, illustrative of the crude and barbarous dogmas of the Indostan mythology! It is also enriched and ornamented by a handsome *medallion bust* of DR. CALEB EVANS, a token of regard commemorative of the services which this excellent man had rendered to the institution. *The memorial of the just is blessed**.

But to return to the subject of my Memoir. In

* From grateful respect to the memory of *Dr. Caleb Evans*, the writer of this Memoir gave *five guineas* as his mite towards the erection of this new building. His name, however, was left out in the long list of contributors, afterwards published. *Why* and *wherefore* he never inquired. Nor would the circumstance be noticed, were he not recently called upon for his contribution by a gentleman, who, not perceiving the name in the list, justly supposed that nothing had been given on the occasion. It was, no doubt, an error; but it ought to have been rectified.

the year 1773, Mr. Richards was recommended to obtain some education for the ministerial office. To him this must have been welcome intelligence. Means were taken for this purpose; and it was speedily accomplished. Mr. Richards in the course of the year went to THE BAPTIST ACADEMY at Bristol, under the superintendence (as already mentioned) of my worthy relatives, the *Rev. Hugh Evans*, and his son, *Dr. Caleb Evans*, of whom he always spoke with veneration. Here he continued for two years only, prosecuting his studies with a view to the Christian ministry. Having surmounted the difficulty of learning *the English language*, he formed an acquaintance with the ordinary branches of education. His reading was extensive, both in theology and general literature. Possessed of an inquiring mind, he made himself master of the subjects that engaged his attention. Indeed, I have heard *Dr. Evans* more than once speak of his diligence and application in terms of commendation, proposing him as a model to the young men who came thither with a similar intention from the Principality.

Of his course of studies no particulars can be communicated. Minute abridgments of logic, rhetoric, and systems of history, were found among his papers—pleasing proofs of his judgment and industry. He had an acquaintance with the Latin and Greek languages: but was not conversant with mathematical learning. HISTORY, civil and ecclesiastical, was his favourite subject. The series of

events which has marked the progress of society, he had thoroughly investigated. By all, it will be allowed, that the ample record of *temporal* and *ecclesiastical* concerns, "rich with the spoils of time," cannot fail of being interesting to every inquisitive mind. But THEOLOGY was his chief delight. The *Holy Scriptures* were his constant study: his knowledge of them, and ready citation of passages in matters of controversy, excited admiration. He could adopt the language of the late liberal Dr. Watson, bishop of Llandaff—"I used to say, holding the New Testament in my hand, *En Sacrum Codicem!* Here is the fountain of truth. Why do you follow the streams derived from it by the sophistry, or polluted by the passions of man? If you can bring proofs against any thing delivered in THIS BOOK, I shall think it my duty to reply to you. *Articles of churches* are not of divine authority—have done with them—for they may be true—they may be false—and appeal to THE BOOK itself!"—With the conduct of the primitive Christians, Mr. Richards was intimately acquainted. He loved to dwell upon the plain and unequivocal doctrines of the New Testament, as being fully adequate to enlighten and purify the human mind. To become, indeed, a conscientious Christian teacher—*rightly dividing the word of truth*—was the height of his ambition from his earliest destination to the ministry. *Repentance towards God, even the Father, and faith in the Divine Mission* of his only begotten Son, the LORD JESUS CHRIST, are the

discriminating luminous truths of Christianity—involving in their consequences the immediate peace and future salvation of mankind.

Mr. Richards, upon the termination of his studies, thought of returning to Wales. Attached to his natal soil, he took pleasure in rendering any service in his power to his beloved Principality. Throughout life he employed both his time and substance for the improvement of his countrymen: to expand their minds, and liberalize their tempers, was his invariable wish. With a fair portion of intellect, joined to warm and empassioned hearts, he knew them capable of becoming eminently useful. He was desirous that their ministrations should be fraught with *light*, as well as with heat. That they should neither be the dupes of enthusiasm, nor the blind instruments of bigotry—he was not only free in his admonitions, but distributed among them those publications which were calculated to lead them into just views of Christianity. Nor will it be irrelevant to mention, that, apprized of the value of education to ministers of the Gospel, as the best preservative against fanaticism and superstition, Mr. R. was a warm friend to *the General Baptist Education Society*. It was established in 1794, by THE GENERAL ASSEMBLY, meeting every Whitsun-Tuesday at Worship Street. He was particularly gratified by the instruction of two excellent young men, of his recommendation, from Wales, (Messrs. *David* and *William Thomas*, since deceased), who, returning home, became highly useful in their native

country. With limited finances THE INSTITUTION has, in the course of the last *twenty years*, reared several young men, who are at this time both active teachers of youth, and faithful pastors over the churches committed to their care. The scanty period of *two years* admitted not of their entering deeply into any branch of learning. But most useful to candidates for the Christian ministry was some acquaintance with their native tongue—with the Greek and Latin classics—with mathematics, logic, rhetoric—with history, ancient and modern—together with a course of ethics and theology, expanded as well as invigorated—by an access to a considerable library. Doddridge remarks, with his usual felicity—“ It is obvious that Paul, though favoured with such extraordinary degrees of divine inspiration, sets a proper value upon books, and expresses a great concern about their being safely conveyed to him from *Troas*. Let us therefore pity the ignorance rather than imitate the enthusiasm and madness of those that set learning at defiance, especially in the ministers of the Gospel. Let us thankfully acknowledge the divine goodness in having furnished us with so many excellent writings of wise and pious men in all ages ; and let us endeavour, by frequent converse with them, to improve our furniture, that *our profiting may appear unto all men !* Yet let us all remember, that how large and well-chosen our library may be, THE SACRED VOLUME is of infinitely greater importance than all that Greece, or Rome,

or Britain, has produced, or the united labours of all the best of men who have written since it was concluded."

Upon leaving the academy, Mr. Richards went to Pershore in Worcestershire. Here, in conjunction with a venerable old gentleman of the name of *Haydon*, who exercised his ministry at a small place in the neighbourhood called Westmancott, he assisted Dr. JOHN ASH, minister of the Baptist church at Pershore. This brought Mr. Richards acquainted with this amiable and good man, well known to the world by his neat *English Grammar* and excellent *English Dictionary*, together with other publications. So comfortable was Mr. Richards in this situation, that he cherished the recollection of it to the latest period of life. In a private memorandum, the reason assigned for his attachment is, that it particularly suited a *young man* disposed to intellectual improvement. In one of his letters, he mentions the decease of Dr. ASH with unfeigned regret. He died in 1779, and the late Dr. Caleb Evans, his intimate friend, in a funeral sermon from Acts xx. 38, *Sorrowing most of all for the words which he spake, that they should see his face no more*—which was published, paid an affectionate tribute of regard to his memory. They were indeed joint editors of the HYMN BOOK, entitled *The Bristol Collection*—which is on the whole an excellent selection—enriched by some of the finest pieces of devotional poetry. "David's harp of solemn sound" should

never be swept to the jarring strains of theological controversy. *Praise* is the leading object of that delightful part of worship—and to have our hearts attuned to devotion, is the best kind of improvement.

The Baptist Church at LYNN in Norfolk was at this time vacant, and had applied for a minister to the *Rev. Hugh Evans*, then President and Tutor of the Baptist Academy. This worthy man sent them the following reply:—

DEAR BRETHREN,

Bristol, May 14, 1776.

Agreeable to my last to you, I have been endeavouring to find out a proper person to supply you, at least for a time, and this is to inform you that there is one *Mr. Wm. Richards*, a Welshman by birth, who left our academy last September. He is a man of a good character and sound in his principles, endowed with a good share of understanding, and, I think, with a good degree of prudence. He has served a people in the neighbourhood of Tewksbury for six or seven months past, but is not settled there, nor under obligations to continue there. I proposed his paying you a visit for three or four months, or more, if agreeable to both you and him. He has agreed to do it, if you are yet destitute and desire it. Please to send a letter to him, directed to be left at the post-office in Tewksbury, Gloucestershire, to inform him of your state, whether you would have him come or not, and when. I am

going a long journey into the west, therefore have advised to write to him. I am, with real esteem for you,

Your affectionate friend and brother in Christ,

HUGH EVANS.

To Mr. David Paxton, Lynn.

Accordingly Mr. Richards went to *Lynn*, arriving there July 5, 1776. In a letter to Dr. Ash he gives an account of his *Journey*, as well as of *the Town*—and of *the People* with whom he afterwards settled. The letter shall be introduced as a proof of his active and intelligent mind, even at an early period of life.

DEAR SIR,

Lynn, 29th Oct. 1776.

I had not the least intention when I left Worcestershire of not writing to you till the 29th of October. I designed then that my letter to Pershore should be one of the first I should write from *Lynn*. It was my purpose to postpone it no longer than till I should get a little knowledge of the country, in order to give some account of it to you; for I was by no means willing to send a letter with only the *bare* and *very insignificant* account of my journey, and safe arrival at the end of it.

As for the particulars of my journey, and my circumstances since my arrival, you may have had some account of them, possibly, by *Mr. B. Francis*, if my letter to him arrived before he came the last time to

Pershire. I stopped in London about a week, in my way hither—during which time I had an opportunity to hear several of those that are deemed by some the most celebrated *preachers* there, and to see the *British Museum, Tower, &c.* I sat out from London in the evening, about twelve o'clock, of Thursday the 4th of July, in the Lynn stage, and arrived here about nine o'clock in the evening of the day following. Our journey was about 104 or 105 miles. We came through NEWMARKET: the stages choose to go that way because of the goodness of the road, otherwise that through Cambridge is somewhat shorter. Newmarket is a pretty little town, formerly favoured often with the presence of kings; but that honour it seldom or ever enjoys nowadays. It has still what they call *the King's Palace*, which, though it is kept in repair, has, I think, little or nothing of royalty in the appearance of it. The town seems to be situated in a very healthy, and, during the summer at least, a very delightful country. Nature seems to have formed it (if Nature ever formed any spot of the earth for such purposes) for *the Races* and other diversions, which make it the resort of the nobility, gentry, &c. during a good part of the summer season. All our way from London, the country on each side seemed very rich and fertile till we entered the sandy barren heaths of *Suffolk*! There for some miles we could see hardly any thing but the naked sands, which brought to my mind the description that some geographers and travellers give of the deserts of Arabia, and some other coun-

tries : for my own part, I never saw any thing like it before. However, Suffolk did not every where wear the same dismal and sorry aspect, but before we left it appeared something like other counties. When we entered NORFOLK, the country looked still better. We had not advanced far into this county before the remarkable variety in the soil made me remember an observation which I had seen some writer make concerning it ; namely, " That NORFOLK, in that respect, is a specimen of *all Britain* ; that there is no sort of soil any where in the kingdom but what may be found very common here !" This variety of the soil is probably one reason of Norfolk's being famous both for good corn and rich pastures ; both for rich farmers and rich graziers. But though it feeds very numerous flocks of sheep, almost like Salisbury Plains, especially between this and Norwich, besides vast numbers of other cattle, yet they say it exceeds in corn. And I am informed there is such an amazing quantity of that article raised here, that every year, upon an average, affords a sufficiency for the use of the county for seven years. Hence it is that such quantities are continually exported, not only to the neighbouring counties, which raise not near enough for their own exigencies, but also to Scotland, France, Holland, Sweden, Denmark, Norway, &c.

LYNN is a rich, populous town, well built, and well situated in a plain open country, on the east side, and near the mouth of a large river, called the Great Ouse, which, on high spring-tides, flows here

(they say)' upwards of twenty feet perpendicular, and is at least as wide as the Thames about London. The town has a great extent of inland navigation; the greatest (they say) of any port in England, London excepted. The reason ascribed for that is, that more navigable rivers empty themselves into the sea here, including the Wastes, which are branches of the same port, than at any one mouth of waters in England, except the Thames and Humber! By these navigable rivers the merchants of Lynn supply six counties *wholly*, and three counties in part, with their goods, especially wines and coals: in the former of which Lynn is said to be the third port in Britain, in the latter the second.

LYNN was once, it seems, a place of considerable strength, being encompassed with walls, ditches, and other works; and they say it might now, in case of any sudden emergency, be very easily put in a good state of defence. At the north end of the town, towards the sea, there is a royal fortress, called St. Ann's Fort, which had till within this year or two a platform of twelve large guns, which then commanded the entrance of the harbour: but the guns are now carried away to some other place that was thought to have more need of them.

The shipping belonging to this port consist, they say, of near 200 sail, most of them of considerable burden. They carry on a large foreign trade to Spain, Portugal, France, Holland, Germany, Norway, the Baltic, and Mediterranean. Some ships from here are said to be taken of late on the

coast of Spain, by American privateers. There are some ships also fitted out here for the Greenland fishery, which have been pretty successful this year.

LYNN has been formerly very much distinguished by many grants and favours bestowed upon it by King John, Hen. IV., Hen. VII., Hen. VIII., &c. Those privileges the Corporation still enjoys.

The place is supposed to contain at present near 15,000 inhabitants. They are mostly very staunch Churchmen, and consequently bitter enemies to Dissenters, who are branded here by the name of *Kulamites*; which, I think, is the only name they have for them. However there are a few Dissenters that dare to live even here, and to bear their testimony openly and honourably for God and his truth. But, I think, LYNN is the only place that has any Dissenters in it in all this part of Norfolk, for more than thirty miles distance. There are a few in Lincoln and Cambridgeshires somewhat nigher to us. By this you see I live in a country whose inhabitants may well be compared to the ancient *Galileans*, who are in Scripture called "A people dwelling in darkness and in the region and shadow of death!" There are, however, they say, several dissenting churches in the southern part of the county, and, among others, nine or ten Baptist churches.

There is here, besides our meeting-house, one Presbyterian meeting-house, one of the Quakers, or rather of Wesley's. Our house is the smallest, but the best attended at present. I preach three times every Lord's day. Our place is generally full,

especially in the afternoon and evening. We have besides a conference Monday evenings, a lecture Thursday evenings, and a prayer meeting Friday evenings. The people for the most part are persons of considerable knowledge in the Scriptures, and many of them in the works of most of our celebrated divines. They have behaved very friendly to me since I came among them, and, as far as I can find, my poor labours meet, as yet, with a general approbation. I have accepted of their invitation to stop among them over the winter. I have nothing to say now about a further stay, as I don't know upon what plan they will agree to form their church. They are divided about Mixed Communion. They are mostly *Baptists* in judgment; but some of those do not choose to submit to the ordinance. Old age seems to be the excuse of some: they think it hardly worth their while now, in the eve of life, and after they have made a profession of religion for many years, to submit to an ordinance that *most properly* requires submission to it at men's first setting out in religion's ways. Others have for an excuse what, for ought I know, may be called the delicacy of their constitution: they are afraid going into the cold water will injure their health. This you may think is a *female* excuse.

I am, dear sir, yours very truly,

W. R.

This entertaining epistle exhibits *the Historian of Lynn* in embryo, though little did its author then imagine that the same pen would produce *two large*

Octavo Volumes on the subject, which will preserve his name from oblivion in that part of the country. An inhabitant of this respectable town will be amused by the account drawn up *forty years* ago—and since that period I should hope that there has been considerable improvement.

Mr. Richards' own account also of his *first Settlement* at Lynn is interesting, and shall be given just as I found it. It indicates his serious and judicious turn of mind. I shall only remark, that it was penned in 1816, when he had been at Lynn *forty years*; he connected it with an appropriate passage of Scripture, and he meant it should have been drawn out at length for publication. He delivered it to a few friends at his own house. However for some reason or other he never finished it; the following is only a fragment—a kind of introduction to the rest. The writer details the formation of the church with his accustomed modesty and simplicity. Some may pronounce it a novelty. It may indeed prove of too rare occurrence—but certain it is, that however singular it may appear in the eyes of some modern professors, it is formed on the original plan of the New Testament. Indeed a deviation from the inspired records, both as to faith and practice, is never more consonant to reason nor conducive to the ends of true piety. This I know to have been the deliberate conviction of my deceased friend. And though the remark may be somewhat premature, yet I cannot withhold it—that the same consistency attached to the character of this good man throughout every stage of his subsequent ministry. *What*

saith the Scripture! was his uniform exclamation, regardless of the popular systems of the day. How dearly he loved PRIMITIVE CHRISTIANITY his theological writings proclaim boldly and unreservedly to the world.

The Expiration of Forty Years :

A RETROSPECTIVE DISCOURSE, delivered at Lynn on *the Lord's day*, July 7, 1816; being exactly FORTY years from the commencement of the author's public ministry in that town; containing a recital of circumstances which occurred during the author's long residence at Lynn, both while he stood connected with the Baptist congregation there, as its minister, and since he had withdrawn from that connexion, or ceased to sustain that character: interspersed with occasional observations and reflections.

ACTS VII. 30, 1st part, "AND WHEN FORTY YEARS WERE EXPIRED!"

A man who has lived in the world forty years, after he had arrived at the age of manhood, may be pretty safely reckoned to have passed through almost, if not quite, the whole of the pleasurable part of his life. The remainder of his days may be expected to prove what Solomon calls, *evil days*; or should they be lengthened or extended into *years*, they will probably be years of which he will have too much reason to say, that *he hath no pleasure in them*.

Be that as it may, if he happened to have resided during those forty years at one place, he would be likely to know a good deal of what had passed there in the mean time, especially within that circle where it was his lot to be more particularly stationed. And should he at any time afterwards undertake to relate or record such parts of the occurrences and transactions of those years as he may deem worthy of preservation, or likely to prove useful to his contemporaries and survivors, though he might not be allowed to deserve thanks or commendation for so doing, he would at least be entitled to a candid and attentive hearing. This is all that *the present narrator* presumes to claim; and whether he obtains it or not, he will pursue his purpose, without any serious concern on that score.

In 1775 and 1776 he was employed as an assistant to a very respectable minister in Worcestershire (DR. ASH), whose congregation assembled at two different places, some miles asunder, and therefore could not be well supplied by one minister. It was a desirable connexion, which procured him many valuable friends; and of the kindness he there experienced, both from the excellent minister and people, as well as from the ministers and members of neighbouring congregations, he will ever retain the most affectionate and grateful remembrance.

While he was there agreeably employed, with the unanimous approbation of the people with whom he was connected, he received an invitation, in the early part of the summer of 1776, from a people in THIS

TOWN, who had been for some years accustomed to meet together for religious exercises, *three times* on the Lord's day, and *twice* in the week, without being in *social union* as A CHRISTIAN CHURCH, though many of them had often expressed a desire to form such a connexion: and that desire was understood to be generally entertained among them at the time here alluded to.

They had had a succession of preachers, more or less acceptable; but all somewhat backward, or diffident, in promoting the said union. That however did not discourage them. They continued still in the same mind, resolved to enter into a *church state* as soon as they could succeed in obtaining a MINISTER who would promote that object; being fully persuaded that it must needs prove far more desirable than that unorganized and disorderly situation to which they had then been so long habituated.

Those who appeared most forward and anxious to promote this work of reformation were generally inclined to *the principles* of THE BAPTISTS; and some few of them had been previously baptized at WISBEACH and elsewhere; which made them the more desirous to have a minister of the same way of thinking, as more likely to conduce to their edification and social as well as individual prosperity, which they had found but little promoted by those former ministers of theirs who were of opposite sentiments*. In short, the whole congregation had now concurred

* Eltringham, Tuffa, and Catmore, were Pædobaptists.

in the wish to have, for the future, a Minister of that denomination. Such was the state of things among them, when they solicited the service and assistance of the present Narrator.

Their invitation he would probably at once have declined, had it not been backed by his friends *the Bristol Tutors*, who wished him to go, if he could, were it only for a few months, that by his report they might be better able to judge how to act, in case they should afterwards be applied to by the same people. When he made the case known to *the Pastor*, and his other principal friends in that congregation, they strongly objected at first; but upon his suggesting that his stay at LYNN was not likely to be long, and giving his reasons for that opinion, they at last consented, as they could get his place supplied at that time of the year, without much difficulty.

The chief obstacles being now removed, he wrote to the people of LYNN, signifying his acceptance of their invitation; and having made the necessary preparation for the journey, he set out in the last week of June. His road being through London, where he had several friends, he staid among them about a week. He then resumed his journey in the evening of Thursday the 4th of July, and arrived at LYNN in the afternoon of the following day. On the following Lord's day, the 7th of that same month, exactly *forty years* from this very day, he entered upon his public ministry in this town!

Before he had been here one whole week, he found that the people were far from being so united

as he had expected to find them. Some had become much attached to a person of the name of Priestly, who had been lately among them for some time, as a temporary supply; while others appeared no less partial to one of the Methodist preachers of the name of Wadsworth, or something like that, who was understood to be inclined to quit that connexion in case a fair opportunity should occur to settle with a Dissenting Congregation. The predilection in favour of the latter soon subsided, but the attachment of those who wished to retain Mr. P. proved more permanent and operative. They and he, to save appearances, thought proper to give *the new comer* a hearing the first Sunday; and then, after declaring and promulgating their utter disapproval of his ministry, they prepared for immediate separation: and having procured a place to meet in, they assembled there on the very next Sunday. They continued to meet three times on the Sunday, and once in the week. At last, the audience beginning to fall off, and the prospect becoming less and less promising, the preacher left them. He was, however, for a little while longer, succeeded by one of the party, a tradesman in the town, who had before been a kind of occasional preacher. The experiment proving in the end unsuccessful, this new society broke up in the course of about three months, when most of its constituents returned to the old place.

By that time, those who had continued to assemble there along with the new Minister, were earnestly

and diligently employed in examining the scripture account of *the formation* of CHRISTIAN CHURCHES, or what may be called SOCIAL CHRISTIANITY, and had begun to make some progress in that interesting, but *much neglected branch* of christian knowledge. In order to assist them in this laudable pursuit, and facilitate their progress, they were often directed, in the stated ministry, to such passages of THE NEW TESTAMENT as had a more direct bearing upon the subject of their inquiry, and which showed it to be the constant and uniform practice of the Apostles to unite or form the primitive converts into distinct societies or churches. Those passages also pointed out the mode of their organization, and the form of their constitution, together with the duties and privileges of church members and officers.

These religious inquirers had also *stated conferences*, or meetings for free conversation, in which the scripture account of the first planting of CHRISTIANITY and CHRISTIAN CHURCHES was carefully perused and closely examined, so as to enable those who attended to form their own judgment, as well as afford them a fair opportunity for discussion, if aught appeared that seemed attended with any difficulty or obscurity. This simple process well-suited the circumstances of the people, and had soon the desired success; for most of the attenders at those exercises became presently convinced, that it was their incumbent duty openly to profess *repentance towards God, and faith towards our LORD JESUS CHRIST*; and upon that profession, first to be BAP-

TIZED, and then to enter into the bonds of *Christian fellowship*, as a gospel church, that they might the more effectually promote the cause of God in the world, as well as their own mutual comfort and edification. Thus united, after *the example* of the PRIMITIVE CHURCHES, they would be in the way, both collectively and individually, to observe all the other precepts of CHRIST, and so become partakers of those benefits and privileges held out in the Gospel, as the sure portion of those who would follow their Saviour through *honour* and *dishonour*, through *evil as well as good report*.

In consequence of embracing these principles, and entertaining these views of CHRISTIANITY, several of the people, to the number of *nineteen*, came forward, in the course of the first year, and made a correspondent public profession of their faith; upon which profession they were all *baptized by immersion*, at the Meeting House, one Lord's day morning, in the presence of a large assemblage of people, who behaved on the occasion much better than might be expected, considering the very unfavourable light in which most of the townsmen viewed such a performance, and that *the ordinance* had not been administered here before in the memory of the oldest inhabitant! There had been a Baptist church here about the time of the Revolution; but whether its members were baptized in the town, or somewhere else, cannot now be ascertained. It was much discountenanced and persecuted by the higher

orders, and seems to have become soon extinct. See *Hist. of Lynn*.

The persons who had been BAPTIZED were well satisfied with the step they had taken, considering it as an act of solemn submission to *the authority* of CHRIST, and of conformity to his example. Their infant baptism they reckoned a corrupt and pernicious practice, not only unwarranted by Scripture, but even subversive of the very genius of Christianity, which is a religion designed by its founder to be propagated by instruction, and the promulgation of a series of interesting and well attested facts; and therefore cannot be said to commence among any people till they appear to receive that instruction, and believe those facts: whereas the doctrine of *infant baptism* pretends, that persons may become CHRISTIANS, or *disciples* of CHRIST, before they are instructed, and before they are capable of believing or knowing any thing about those facts which the Gospel promulgates—thus changing and perverting *the original character* of CHRISTIANITY, and making way for the introduction of all manner of innovations, transformations, and absurdities!

Among the beholders or spectators of the administration of BAPTISM that day at Lynn, the most part, no doubt, were not further affected than having their curiosity gratified with the sight of an unusual performance. Some of them, however, were very differently affected, and seriously declared afterwards, that long before the conclusion of the service, they

felt their minds so impressed by *the solemnity* of it, and its obvious coincidence with THE NEW TESTAMENT account of the ordinance, that they could have wished to have been themselves among those who went then into the water! One of those who so expressed themselves died soon after, but others lived to prove the sincerity of their declaration, and never saw any reason afterwards to be dissatisfied with that part of their conduct. Nothing, perhaps, has contributed more to debase Christianity, or to multiply, uphold, and perpetuate its corruptions, than the widely extended and almost universally adopted practice of *infant baptism*: whereas the distinguishing tenets of THE BAPTISTS are obviously calculated to preserve, at least, the original form and feature of Christianity; which, at any rate, must be a matter of some real use and importance.

Sometime after those *nineteen* persons had been BAPTIZED, they, together with some of those Baptists above-mentioned, who resided in the town, were solemnly formed into a church; *Mr. Rees David*, of Norwich, (Mr. Kinghorn's predecessor) was here at the time, and gave such assistance as was deemed necessary: but the service was chiefly conducted by the stated minister, agreeably to the united wish of both Mr. D. and the people. It was earnestly endeavoured to make the constituents of the new church duly sensible of the nature and importance of that *social union* which they were then forming. Nor did those earnest endeavours appear to be thrown away, or misapplied, either in regard to

those CHURCH MEMBERS, or yet the *spectators* in general ; for the whole assembly, or congregation, seemed to give very serious heed to what was said and done, and did afterwards freely and warmly express their concurrence and approbation.

They were that day earnestly exhorted to consider and keep in mind, that a CHRISTIAN CHURCH is a company of professed believers, voluntarily associating and giving themselves to the Lord, after the example of the Primitive Christians at Corinth, of whom it is said, that they *first gave their own selves to the Lord, and unto us* (says the Apostle) *by the will of God!* (2 Cor. viii. 5.) This implies that they had, from the beginning, manifested an *entire submission* to the authority of CHRIST, and a ready compliance with the directions of *the Apostles*. To this they had been led, not by the influence of worldly policy, or any mercenary motive, but *by the will of God*, which must be to THE REAL CHRISTIAN the main spring of action, and sole and ruling principle of obedience. This example of *the primitive Christians* at Corinth was then earnestly recommended to the constituents of the NEW CHURCH at Lynn, in following which they would ensure their own prosperity, as well as deserve the approbation of all good men, and of the truth itself.

It is always pleasant to see light issuing out of darkness, and order out of confusion ; and so it was to see the change which now took place. The people had been long in a disunited and disorderly state, unused and strangers to those social ties which

produced such a happy and admirable harmony in *the primitive churches*, and conducted so powerfully to the advancement of their members in divine knowledge, virtue, and piety! Hence each of those churches, united to CHRIST as its head, and deriving its model and order, and laws, from him, is represented as (Ephes. ii. 21, 22) *A BUILDING fitly framed together, and growing unto a holy temple in the Lord—an habitation of God through the Spirit.*

The people at Lynn thus forming themselves into a Church, were divided about the admission of FREE COMMUNION. Mr. Richards wrote to his tutors, requesting their advice in a matter which seemed to him and his flock to involve so much difficulty. His letters, of course, are not to be procured, as he seldom, except in certain particular cases, kept copies of them. The *replies* of his tutors, *Messrs. Hugh and Caleb Evans*, have been found carefully sewed together, a proof of his estimation of them. They are decidedly in favour of FREE COMMUNION. As the topic is now agitating in *the Particular Baptist Connexion*, between the Rev. Robert Hall, of Leicester, and the Rev. Joseph Kinghorn, of Norwich—these Catholic epistles shall be inserted. Creditable to the talents and temper of the writers, they will subserve the cause of truth and charity. For the sake of the youthful reader it may be remarked, that BAPTISTS in general admit no person to the LORD'S TABLE without being baptized on *the profession of his faith by immersion*. Some churches, however, among the Baptists

are of a different opinion, admitting to the Lord's table those who have been *sprinkled* in their *infancy*. These are said to practice FREE or OPEN COMMUNION. It is a curious circumstance, that this prevails more amongst the *Calvinists*, who are accused of narrowness, than amongst the *General Baptists*, who profess greater liberality! The writer of this *Memoir* first introduced it into his own congregation at Worship Street, and is happy in adding, that it is becoming more prevalent in the connexion.

Free Communion was advocated amongst the General Baptists upwards of fifty years ago by the celebrated *Dr. James Foster*, and my worthy father-in-law, the *Rev. John Wiche*, of Maidstone—but these good men were opposed with virulence and bigotry. It is to be hoped that *Strict Communion* does not necessarily involve the annihilation of Christian charity.

The letter of the Rev. Hugh Evans to Mr. Richards runs thus:—

DEAR SIR,

Bristol, Feb. 13, 1777.

I rejoice in your better health amidst so many labours, and the good account you give of the people.

As to their forming themselves into A CHURCH, I know not what to say as to what plan is best. Suppose those who are convinced of *Believers Baptism*, and are willing to submit, were to be baptized by you, and that the majority of those who are judged proper materials for a Christian Church should determine on what plan to form, and *the minority*

should be admitted to communion at THE LORD'S TABLE, though not strictly a part of the Church. There must be some concession on both sides, or there can be no harmony in such a case. For my own part, though I as firmly believe *Adult Baptism* as any man can, yet I much question whether it ever was made a term of communion, and whether the first Christian Church at Jerusalem were all baptized? Sure I am, there is no account of the baptizing of all the Apostles—to suppose that John baptized them is no proof of it, any more than to suppose the contrary, prove that they were not. We read, it is true, that thousands were baptized and added to *them*, which is a supplement, not in the original; and afterwards it is said, all that *believed*, not all that were *baptized*, were together, &c.; and at the 47th verse it is said, *the Lord added to the church daily such as should be saved*, but it is not said, and were *baptized*. And in all the epistles to the churches, the inscription is to *the saints and faithful and called*; and, I suppose, it would be difficult to prove that all the saints, or saints in communion, were baptized then, or are so now: and if saints, they are admitted to communion with God, and if with him, without an express prohibition, it seems strange they should be refused communion with fellow saints!

If *Baptism* was an evidence of regeneration, I think it would alter the case considerably. And after all, I imagine we must bear and forbear with one another in what is more important than a diversity of opinion about baptism. The *Welsh*

Churches, at least many of them, think imposition of hands necessary to church fellowship, and will not admit persons to it without. But I do not wish to proselyte you to my opinion, nor dictate a plan for them. I see it is difficult, if not impossible, to fix upon a plan that will please all. They must determine upon what they judge best for themselves. As to your stay, you must do as you think best, for you are a better judge than I in this matter.

My kind respects to you, and best wishes for you ;
pray for me, who am

Your affectionate friend, brother, and servant,

HUGH EVANS.

The letter of Dr. Caleb Evans on the subject is worthy of special attention.

DEAR SIR,

Bristol, Feb. 14, 1777.

I received yours with pleasure, and am glad to hear you have your health, and are likely to be comfortable at *Lynn*. My best wishes will always follow you. With this you will receive a letter from my Father, so that mine may be the shorter. The principal point that requires discussion is, "MIXT COMMUNION;" concerning which, as well as every thing else of a religious nature, my grand principle is, *Let every man be fully persuaded in his own mind*. My Father's reasoning upon the point in his letter to you, I must freely own I do not approve of. If it proves *any thing*, it proves that it is at least *a dubious matter* whether it be the *duty* of professed believers to be baptized at all—for if it

be the duty of such to be baptized now, it was also the duty of such to be baptized heretofore, and no doubt they were. We have no *certain account* of the Apostles having received the Lord's Supper more than *once*; but it would be strange to argue from hence, that none were bound to receive it more than *once*. The command of Christ relative to baptism, both as to the subject and mode, and also with respect to the Lord's Supper, appear to me exceedingly plain, and *ought* undoubtedly to be complied with. Nor could there, in the *Apostles' times*, be any difference of sentiment with respect to them. If *they* did not know their Master's will concerning these plain *agenda* in religion, who can pretend to know them now? I look upon it, therefore, to be the duty of *all believers* to be baptized, of all that believe and are *baptized* to partake of THE LORD'S SUPPER, and of all that partake of the Lord's Supper, to *mark them that walk disorderly*, not to eat with such and such persons, &c.—in order to which it is plainly necessary they should be formed into such communities as we call churches, &c. And there is no doubt but members of churches not only *ought* to be baptized, but they *ought* to be every thing the Gospel requires. But we live in an imperfect state, and find it necessary to bear one another's burdens, and we shall never have a *perfect church* till we are ALL united to *the Church of the first-born in Heaven!* But it is pleaded, *Baptism* is *essential* to communion, and we have no right to *dispense* with that ordinance. I answer, we have no

right to dispense with any command of Christ. And whilst I preach *Baptism* as an ordinance of Christ, and am actually baptizing all such as are made willing to give up themselves to the Lord in this ordinance, how do I dispense with it? We may have different sentiments about the commands of Christ, as well as about the doctrines of his word, but whilst we all adhere uprightly to what appears to us to be truth, and nevertheless *whereunto we have attained* endeavour to walk by the same rule, and to mind the same thing, labouring to preserve the *unity of the Spirit in the bond of peace*—I cannot see that any *dispensing power* is exercised. Were I, being in judgment a *Baptist*, to administer *sprinkling* instead of *dipping*, or to baptize *infants* instead of professed believers—this would be dispensing indeed! But *union* is the ground of *communion*, and with *all real believers* the true Christian has *union*, and may therefore, in *my* judgment, have communion. Were I to admit a *Supralapsarian* on the one hand, or a *Baxterian* on the other, I should admit them as *mistaken* persons, but should not think the word of God justified me in refusing to admit them to the Lord's table, if they appeared to have *faith to discern the Lord's body*! In like manner I do not consider a *Pædobaptist* as having ever been baptized; but should freely tell him, upon every proper occasion, that it was his DUTY to be so—but if *he judged he had* been baptized, or if another conscientiously thought *baptism* was not a standing ordinance, which is the opinion of those

who embraced Mr. *Emlyn's* notion, I should nevertheless admit the one and the other to THE LORD'S TABLE if they appeared capable of answering the ends of that institution—because it does not appear to me I have any authority to refuse them. Christ has no where commanded us to receive none but such as have been baptized, and though I believe he has commanded all that believe to be baptized, yet I as firmly believe that in his word he countenances *toleration* to honest, though mistaken consciences, and that it is our duty to receive him that is *weak in the faith*—for *God hath received him!* Upon the whole, I have no scruple to receive all whom it appears *God hath received*, though I could wish we all saw *alike* in every thing, and erred in nothing. The Judaizing Christians, who were for retaining the Jewish rites, seem to me to have been wrong in a point that more immediately struck at the very vitals of the Gospel, than the Pædobaptists can be supposed to do; and yet with *these* the Apostle bore and received them. His *condescending, tolerating* spirit, seems to me to be THE GOSPEL SPIRIT, and it is so far, in my opinion, from tending to support and tolerate error, that it is the most powerful and persuasive method of advancing truth. An *intolerant spirit* is a *popish spirit*, and to justify it we ought all to be *Popes*—for unless it were *impossible* we should err, why should our judgment in *every* particular be binding as far as ever we can make it so, that is by admitting none to commune with us, however spiritual, unless they are exactly of our length and of our breadth? As to the case of those who are

convinced of the ordinance, I suppose they are not convinced of its being *their* duty to submit to it—but I own, I think it indisputably is, and unless there was any *real danger* (for God will have *mercy not sacrifice*) they ought to submit to it before they were admitted to the Lord's table. *Then shall I not be ashamed when I pay respect to ALL thy commands;* and how we can but be ashamed when we *see* a command but pay not respect to it, I know not. I should fear such persons idolized THE LORD'S SUPPER—else why should they wish to partake of that, whilst they can knowingly live in the neglect of the other! After all, if you cannot *agree* upon this matter, I much fear that intercourse will be cramped, bigotry gain the ascendancy of vital religion, and the common enemy triumph! Having thus freely given you my thoughts of the matter, I pray the Lord to guide you into *his will*, and assure you whatever your sentiments may be in the end, I shall have the *same esteem* for you, having no doubt of your integrity and uprightness before HIM *who searches the heart* and cannot be *deceived*.

My wife joins me in the most friendly salutation to yourself, and best wishes for your growing happiness.

I am,

Your affectionate friend and brother,

C. EVANS.

P. S. Should you wish a further investigation of the point of MIXT COMMUNION, I refer you to Mr. *Robinson* of *Cambridge*; who has a head clear as crystal, and a heart right with God.

These *Letters* have a distinctive impress upon them. The first, by Mr. Hugh Evans, though short, contains some conjectures respecting the conduct of the Primitive Christians—which in the second letter, by the son, Mr. Caleb Evans, are made the subject of animadversion. The opinions of the parent, though treated with tenderness, are firmly controverted—whilst the temper of both letters is entitled to commendation. A due homage is paid to the sacred majesty of truth! In all cases it becomes us to cherish a spirit of moderation, for it is conducive to the detection of error, and assuredly most accordant with the genius of Christianity.

Good men, who conscientiously reject FREE COMMUNION, ought not to be censured—though we cannot avoid lamenting the narrowness of their views, and the contractedness of their charity. They themselves must, occasionally at least, regret that their creed should keep them from admitting to the Lord's table some of the brightest ornaments of the religious world, especially when they themselves firmly believe that they shall *all* meet together in heaven! To keep aloof such men as WATTS and DODDRIDGE from sitting down with us at the Lord's table, must be a breach of the spirit of Christianity. As the celebration of the ordinance is a pledge of the exercise of mutual love, nothing should impede the progress of this *most distinguishing* grace of REVEALED RELIGION. And the end of the Gospel being peace and charity, its divine genius should be aided and promoted by every thing on our part,

which can effect the purity and permanent felicity of mankind.

However, it does not appear that the *Lynn Church* adopted FREE COMMUNION; and Mr. Richards seems to have acquiesced. Here I shall introduce part of the *Rev. Hugh Evans's* letter, who thus writes with his usual candour and piety, notwithstanding their rejection of *Free Communion*.

DEAR SIR,

Hanham, June 25, 1778.

Having a little recess from the hurry I am often in, I take up my pen to address my friends, among whom I esteem you. Yours of the 19th of February has lain by me too long among the unanswered; but better late than never. As my son replied to his, I thought it less necessary for me to repeat the same or similar things.

As to your settlement of the church, I hope it will answer your and their expectation. No doubt order is preferable to confusion; and the nearer we come to the favoured standard the better. Mr. Booth, you know, has wrote in defence of strict communion. I have seen, but not read the performance. I suppose it will introduce that old controversy on the stage again. I wish it may be managed with temper on all sides. In most debates too much of the man creeps in unawares, and the honour of God and love of truth are lost in the unhallowed human heart. Could we divest ourselves of *self* more, and be filled with the spirit, we should undoubtedly gain much advantage every

way. I must acknowledge, in my apprehension, *union* is the foundation of communion; and without a rational evidence of union to Christ, there can be no real spiritual communion with him or one another, whatever form we make use of. I shall be glad to see a clear proof that an agreement in sentiment respecting, say, baptism—was required by the Apostles, or that submission to that institution, in order to Christian fellowship. Perhaps Mr. Booth has produced it;—I will see. I have thought there is great wisdom and goodness in our not seeing all alike, as in our having different faces and dispositions! Amongst other ends answered by it, there is room for the exercise of mutual *forbearance* and *charity*, and a call to the study and examination of the sacred records with many others.

I much approve of the conduct of your people in acting with so much coolness and deliberation in their settlement, and hope they will still persist in the same good way.

I am glad Mr. R. David goes on so well at Norwich; I hope he will be the instrument of much good there.

We had a very comfortable association at Horsley, the 10th and 11th instant. I think the Lord was with us. It is not for me to say, *my Son* gave us a plain, close, and home sermon from Math. v. 47, which he addressed to the hearers, members, and ministers of the churches, and gave to each their portion. He was himself; and his audience, which

was very large, were greatly affected. Mr. Kingdon also gave us a good sermon from 2 Cor. iv. 6. But you will see the letter, which is a very good one. As to your acceptance of the people's call, as they are unanimous, and you have a reasonable prospect of usefulness and comfort, I see no reason why you should not accept it. I hope you will be directed by unerring wisdom.

The family join in kind respects to you, and best wishes for you.

I am,

Your real and affectionate friend, &c.

HUGH EVANS.

P.S. Let me hear from you soon.

The Church which Mr. Richards found in so depressed a condition soon began to flourish. He infused into it, by his judicious labours and prudent conduct, a fresh principle of vitality. The almost expiring spark was blown up, and for many years burnt with a bright and steady flame. He baptised on the profession of their faith, in the divine mission of Jesus, upwards of *fifty* persons in the earlier part of his ministry! Preaching *three times* a day—he laboured *in season and out of season*. Attendance twice a day (morning and afternoon) is enough for the purposes of practical devotion. Let the remainder of the day be spent by professors in reading the Scriptures to their families, or let them

examine how far what has been heard from the pulpit accords with the word of God. A small but interesting volume, entitled *Social Religion*, by the late venerable Mr. Turner, of Abingdon, may be consulted on this subject.

From his intelligent friend *Dr. John Ash*, Mr. Richards received the subsequent letter, congratulating him on his success at Lynn:—

DEAR SIR,

Pershore, Dec. 17, 1776.

We thought it long before we received the promised favour from our dear friend; but we must now acknowledge, that he has made it up to us both in quantity and quality, for which we really think ourselves much obliged to him. It gives us all pleasure to hear of your safe arrival at Lynn, and of your acceptance with the people there. We think you have done quite right in complying with their request to stay with them this winter; and I hope, by the summer, you will see your way clear, either to settle with them, or remove to some other place. Whenever it suits you to call on us, we shall be very glad to see you; and were it for your advantage to have you fixed near us; but that we would leave to the disposal of Providence. As to the question of *Mixed Communion*, you know that, with some qualifications, I am rather a friend to it. But you are to judge for yourself. In some cases it would be, perhaps, imprudent to admit of it: and, by your account, very possibly, some insurmountable difficulties may attend the admission of

it at Lynn. Could the people be thoroughly agreed so as cordially to embrace each other, notwithstanding the distinction of *adult* and *pædobaptism*, and could you yourself conscientiously fall in with it, I am sure I should never reproach you for such a conduct.

The people at *Westmancote* have been regularly supplied, chiefly by MR. HAYDEN, ever since you left them. The season has been remarkably favourable; the roads have been good; and Mr. Hayden has been prevented, I think, but two days since Michaelmas. There is now some expectation of a young man from Bristol, Mr. Cooper, who is to be at Pershore for a year, and to serve at Westmancote occasionally. He has been, and is now, at the academy, in Bristol. But as his health is precarious, it is presumed he may mend it by being some time in the country; and we are to give him some little assistance in the pursuit of his studies at Pershore. I was at the meeting of the Society in August. *Mr. Newton* preached the Sermon, and was desired to print it; but I have not yet seen it. The *first vol.* on EDUCATION, of which you have some little acquaintance, is nearly printed off; and *the second* will follow it as fast as possible, and will be out, I suppose, in a few weeks. We are all as well as usual at Pershore. And many of our friends here desire to be affectionately remembered to you. Be as good as your word, and write soon, as you promised, to Mr. Hayden; it will afford much pleasure to your friends in Worcestershire to be

frequently informed of your health: they join in wishing you much success in your work, and every other desirable blessing, with,

My, dear Sir,

Your affectionate friend and brother,

JOHN ASH.

Another congratulatory epistle from his much-valued friend *Mr. Williams*, of Cardigan, shall be inserted—somewhat hesitating about *Free Communion*, yet he leans to the liberal side, and indulges in expanded views of Christianity. Though a magistrate, he was a minister of the Gospel, possessing, if I may judge from his numerous letters to Mr. Richards, good sense, great benevolence, and unaffected piety.

DEAR FRIEND,

Cardigan, Jan. 8th, 1777.

Your friendly letter from Lynn gave me pleasure and entertainment: to hear your situation to be so agreeable, and the various other anecdotes, could do no otherwise. PROVIDENCE has remarkably favoured you in the connexions you have formed, and the lines you have hitherto trod in. Go on and prosper. The objection I should have to your situation would be the preaching *three times* a day to the same auditory. There are few people equal to it, so as to keep up the sacred flame in its purity. Novelties may please for a time; but when fami-

liarized, we grow indifferent, or, at least, formal. The interest of minister and people should be mutual in the great article of edification and comfort. The two last are always connected. The account you give of the state of religion in your vicinity is truly lamentable: yet it is to be hoped that God has his hidden ones among the multitude. He had *seven thousand* in Israel when there seemed to be a general defection from the God of Jacob! I believe you and I would differ much respecting our sentiments of *Mixed Communion*. I know not well how to tolerate a person in judgment a Baptist, and yet in practice the contrary! Here candour has no handsome excuse to make: even age, and the most delicate constitution, are mere frivolous excuses, when the commands of our Lord are *positive*. A cordial submission to his institution never injured the most delicate, or proved fatal to the oldest. Besides, there is no peril in the delay to a favourable season, or immorality in preparing the water adequate to the constitution of the subject. I would rather suspect that there is something more at bottom; that which divines call shame or unbelief. LOVE is of a very convincing and compelling nature; where it reigns, it overcomes all difficulties, withstands all carnal arguments, and makes all crooked straight before the willing. But on the other hand, when a person is fully satisfied in his own mind, and his conscience leads him in favour of *Pædobaptism*, his spirit, his temper, and

conversation, agreeable to the Gospel of Christ; and no other church, near, of his mind, sound in the fundamentals or essentials of true Christianity; I say such a person proposing himself for communion, as a regular member, I should have no demur or hesitation about it: leaving him to stand or fall to his own master, as the great *Lord of Conscience*, respecting his judgment concerning ordinances! There are, and have been, many great and excellent pious Protestants, who differ from us respecting the mode and subject of baptism, who, notwithstanding, have been the great lights and some of the principal ornaments of our religion. However Christians, as Christians, differ one from another in sentiment, and from some early imbibed prejudices, are shy one of another; yet as members of the same invisible head, and of the mystical body, they have communion one with another—eat of the same spiritual meat, and all drink the same spiritual drink. I never did read any thing on the subject, and do believe if I was, that nothing would have sufficient weight with me to alter the judgment I have formed to myself. You may be in a like situation: however, I could wish that *Christian candour* and *forbearance* might in the present case prevail, and not to mention a view to a greater degree of usefulness under the peculiar circumstances of your connexion and situation, as well as the influence it might have with those now of a contrary mind. Such a situation would have its trials, and requires much prudence

and discretion : and what state does not ?—If your ministry is owned either for conviction or edification, you should follow where Providence leads.

It is some time since I saw *your Mother*, but have heard of her welfare since. Religion, as to its outward aspect, seems to wear the same face :—no great additions. I suppose you have heard of the removal of Mr. Harrys, of P. Pool; Mr. Davies, Swansea, and your predecessor at Lynn. There is a fever that now much prevails and carries off many. I do not recollect any among your acquaintance within my knowledge. It is felt pretty severe in this town. We have at this time a hard frost, much snow, and very cold; it may be a natural means of purifying the air, and destroying the embryo of infectious disorders. It is not determined who will succeed at Swansea: Mr. Phillips, of Caerleon, is talked of. Our new place of worship was opened here in April, and hath continued ever since to be well attended. What success may attend the word, time will evince. It is very commodious, and it is become a kind of fashion among many to be hearers. I have less spare time than ever, having no other assistant than Thomas Henry to answer the various engagements in town and country. However, he is a useful, humble, and acceptable man. It is a busy world, and the scenes around us in the natural, moral, political, and religious world, present different images, and often trying to our spirits. We are ever pursuing after some

object or other, which either escapes our delusory sight, or if grasped gives fresh occasion to discontent and disappointment. How infinitely happy are those souls who have God for their portion, and *Christ* for their friend: and what a heart-felt pleasure to have his image formed and impressed within, and its blessed effects, a perfect peace, calmness, and self-government. But, alas! how imperfect—how short we fall of true happiness! How ready we are to fall in love with ourselves, and admire deformity and pride on wretchedness and poverty.

I have not had the pleasure of seeing any of Mr. Robinson's publications. I doubt not but that they are pleasing, accurate, and edifying. But I observe, in general, that the works of geniusses are not calculated for the multitude, or generality of Christians. Razors are not fit weapons for blocks and rough timber. In studying accuracy, elegance, and polite literature, great care should be taken we do not lose the savour and sweetness of pure and undefiled religion. The enticing words of wisdom, or excellency of speech, may please the ear, create admiration, and raise us into consequence with the many; whilst the heart is cold, and unaffected, the manners uncorrected, and the affections running after the *sounding brass or tinkling cymbal!*—There has lately been a mission set on foot into N. Wales: three or four parties have led the way, and I hope opened a door for more to follow. They have so far succeeded as to have many doors open; crowds

attending every where, and a general invitation to come again—Hope it may be attended with a visible blessing. I must conclude with wishing you success, and much of the presence of your Master.

Dear Sir,

Your affectionate humble servant,

W. WILLIAMS.

The Rev. *Rees David* (mentioned in the account of the formation of the Lynn Church) was the intimate friend of Mr. Richards, being a native of South Wales, and having been educated with him at the Baptist Academy, Bristol. He was settled at Norwich, by ordination, May 6, 1779, when the celebrated *Robert Robinson* gave the charge, and Mr. Richards took a part in the services of the day. The church was at a low ebb when he came amongst them; but so successful was his ministry, that, in 1783, his place of worship was enlarged. An intelligent friend who knew him characterizes him as “a strong-minded man, of religious charity, and high political feeling!” He published, during the American war, a spirited *Fast Sermon*, which attracted attention; and for which the patriotic Mr. Coke, and the Whigs of Norfolk, thanked him. But his sun, alas! set at noon; for he was cut off in the midst of his days, and sent to an early grave. In the Meeting-house is a *neat monument*, with this inscription—

“Near to this Marble are deposited the remains of

the REV. REES DAVID : he died the 6th of February, 1788, in the 39th year of his age, lamented by all who knew him. He was a faithful and laborious minister of the Gospel—a pious and upright man—a true and constant friend. He was pastor of this church near *ten* years ; which office he discharged well, and purchased to himself a good degree and great boldness in the faith. By it—he *being dead*—is yet spoken of ! He was born March 25, 1749, near Bridge-End, Glamorganshire.”

Mr. Richards and Mr. David were indeed, altogether, kindred souls. Active in the promotion of religion, and ardent in the cause of civil as well as religious liberty, they deserved well of their country. The *Fast Sermon* spread Mr. David's fame far and wide ! Though some were displeased on account of its boldness ; yet Dr. Caleb Evans was gratified with it. It, however, brought the preacher a handsome legacy from an old gentleman in his congregation ; on which Dr. Evans, in a letter to him, remarks, “ let them laugh who win ”—with his usual pleasantry.

The *Rev. Joseph Kinghorn* (my old and much respected fellow student) succeeded Mr. David—who left behind him a WIDOW and *two sons* to imitate his virtues, as well as revere his memory.

Mr. Richards being now comfortably settled at Lynn, he continued to correspond with his *tutors*, especially with *Dr. Caleb Evans*, to the latest period of his life—entreating advice in cases of emergency, or soliciting his opinion upon some of the

controverted doctrines of Christianity. Mr. Richards was a thinking man ; he saw the difficulties attached to abstruse topics of every kind, and was thankful for information. This generated a love of free inquiry, attempered by the exercise of Christian charity.

As the letter of Dr. Evans, on the subject of *Free Communion*, already inserted, must have imparted a pleasing idea of his talents and disposition, so the following Epistle on miscellaneous topics is too good to be suppressed.

DEAR SIR,

Bristol May 8, 1784.

Very gladly, would my time admit of it, should I send the best answer in my power to your enquiries concerning a PARTICULAR and GENERAL PROVIDENCE ; but you too well know the nature of my situation to require an apology for not undertaking it. The best thoughts I have met with on the subject were in one of the *Monthly Reviews*, in which an account was given of the sentiments of two very able writers ; one in favour of a *particular*, the other of a *general providence*. But after all, the dispute to me appears to be more about *words* than things ; for what GENERAL PROVIDENCE is there that is not made up of *particular* dispensations ; or what PARTICULAR PROVIDENCE is there which will not imply a *General* one ? Nor can I possibly think the Jews in any respect enjoyed a *more perfect* dispensation of Providence than we do, though a *different* one, suited to the then *infant*

state both of the church and the world. As to the essence of a *miracle*, I confess myself at a loss how to express my ideas, or perhaps I have no ideas to express. But it must certainly imply the production of an effect beyond the reach of mere natural power; and which, therefore, bespeaks a divine interposition. I wish I could say any thing on this subject or any other more satisfactory; but if what I have said tempts you to say more to me, I shall esteem it a peculiar felicity.

I have lately been reading BELLAMY (an American divine) on *the wisdom of God in the permission of sin*, and have received considerable instruction and entertainment from it; though I cannot say it has perfectly satisfied me. I very much wish you to read it, and to give me your candid thoughts upon it. It is too great a subject for my weak mind; and yet I know of nothing which would give me equal pleasure with being able to conceive of THE GREAT SUPREME, acting, as I doubt not he really does, in the *most uniform*, consistent, glorious manner throughout the whole of his dispensations towards fallen angels and fallen men! The scheme of UNIVERSAL RESTITUTION which is now making, Mr. Mullett (my brother-in-law) writes me, a rapid spread in some parts of America, does not seem to me to be a scripture doctrine; and yet without THIS SCHEME, or that of *the final destruction* of the wicked, and *the total annihilation* of all MORAL and PENAL EVIL out of the system, is it not rather difficult to reconcile, after all, the permission of sin.

with *the perfect benignity* of the Supreme Author of all things? You may have Bellamy at *Buckland's*; and when you have read it, I beg you would favour me with your freest and most candid thoughts on the subject. However poor a correspondent you may find in me, you will meet with no one that more sincerely prizes your correspondence than

Your truly affectionate friend and brother,

C. EVANS.

The doctrine of *Providence* is admirably explained by the late Dr. Richard Price in his *Dissertations*: and the system of *Universal Restoration* is satisfactorily discussed by my friend Dr. T. S. Smith, of Yeovil, in his *Illustrations of the Divine Government*. Liberal views of a kind and righteous Providence gladden every step of our mortal pilgrimage; whilst the enlivening anticipation of UNIVERSAL RESTORATION illuminates and emblazons our prospects of eternity! Good men will differ; but in its best moments the pious and benevolent heart must exult in the ultimate happiness of the immense and congregated family of mankind.

A few biographical particulars of Mr. Richards' *worthy Tutors* shall be here communicated. They will be acceptable to a number of individuals in the religious world. The account shall, at least, have the recommendation of brevity. In *THE Second Part* of this *Memoir* there will be a sketch of their *Ancestors*, Mr. Richards having judged it proper to put them

at the head of the suffering Worthies, constituting his *Cambro-British Biography*.

The Rev. HUGH EVANS was born near the Hay, Brecknockshire, in the year 1712, and died at Bristol during the month of April 1781, where he had sustained the pastoral office for near half a century. He was educated for the Ministry under the venerable *Bernard Foskett*, who superintended the instruction of young men for the ministry among the Particular Baptists. With this apostolic man he was associated, first, as an assistant in the church at Broadmead, and afterwards as tutor in the academy. Upon the death of Mr. Foskett he succeeded him both as pastor and instructor of youth; these offices were filled by Mr. Hugh Evans with fidelity till the period of his decease, when he was blessed with an easy dismissal from the cares and sorrows of mortality. The minister who committed his remains to the tomb remarked, that "he ended his days like a calm summer's evening, without a cloud!"

His Funeral Sermon was preached the Sunday after his interment, by his eldest son Dr. CALEB EVANS. The text was from 2 Kings ii. 12. *My father, my father, the chariots of Israel, and the horsemen thereof!* It was somewhat remarkable that a son should preach his *father's* funeral sermon; but never was there a composition so fraught with filial affection, blended at the same time with a rational and ardent piety. The Old Gentleman was universally beloved and esteemed. The writer of this article recollects, that when a boy he was

charmed with his eloquence in the pulpit. When a *child* is thus affected, there must be something excellent; something that strikes the imagination, and finds its way to the heart. Indeed, to a natural warmth of affection, he joined a diffusive benevolence, together with an amiable and child-like simplicity. He published only three Sermons, all in the same year; the first, on *the death of a Minister*; the second, in behalf of the *Bristol Education Society*; the third, at *the Ordination* of the late Rev. Thomas Dunscombe, then settled at Coates, Oxfordshire. They are replete with good sense, and breathe a spirit of unaffected piety. He was married twice; by the first wife he had one son, the late Dr. CALEB EVANS; and several daughters, all of whom are deceased: by the second wife there were sons and daughters; one of the latter only, a widow lady, is still living, who, with many grandchildren and great grandchildren, venerate his memory.

Mr. Hugh Evans had an half-brother (grandfather to the writer of this *Memoir*) the REV. CALEB EVANS, who occasionally preached, never having any stated charge. He spent a long life in the instruction of youth, dying at the advanced age of *seventy-six*, and is interred in the Brunswick-square Cemetery, Bristol. —The remains of the *Rev. Hugh Evans* are deposited in the ground belonging to Broadmead congregation. The *inscription* on his grave, in Latin, may be thus translated:—

“Sacred to the memory of HUGH EVANS, A M. who deservedly ranked with the theologians of his age. In

his public services he was equally eloquent and impressive, and in discharging the several duties of the sacred office, faithful, laborious, and successful. To the arduous and important task of *educating* youth, he was peculiarly adapted; in performing the offices of piety, he was prompt and indefatigable. As a *husband, father, and friend*, he had few equals. But what need of many words?—he was the true Christian. He died 1781, in the *sixty-ninth* year of his age.”—*Multis ille bonis flebilis, occidit.* †

I shall only add, that such was the regard borne by this excellent man towards his countrymen, the *Cambro-Britons*, that for a series of years he attended with a sacred punctuality their religious ANNUAL ASSOCIATIONS in the Principality. On these occasions hundreds assemble together from distant parts of the country! It is a kind of *day of Pentecost*, when each individual seems animated with a more than ordinary degree of zeal and of piety. Several ministers preaching successively, each in his *different* tongue, English or Welsh—are seen discharging the duties of their ministry.

Dr. CALEB EVANS, the eldest son of the Rev. Hugh Evans, was born at Bristol in 1738. Having received the first part of his education for the ministry under his own father, he went to London about the year 1754, where he became a pupil at Mile End Academy, then conducted with reputation by Drs. Walker and Jennings; the latter of whom was the author of *Jewish Antiquities*. After:

*He fell lamely by
many good men.*

the completion of his studies, he continued in the metropolis, preaching at Unicorn-yard, Southwark. In 1759, Mr. Evans returned to Bristol, where, on the decease of the *Rev. Bernard Foskett*, he was chosen to be his father's assistant to the Particular Baptist Congregation at Broadmead, as well as in the academy appropriated to the educating of young men for the ministry. It was not, however, till August, 1767, that he was ordained by the late excellent Dr. Samuel Stennett, and other ministers. Soon after this he formed the *Bristol Education Society*. To this he was led from the circumstance of an endowment, which has been for many years attached to the pastor of Broadmead, and is held by the tenure of his being a man well skilled in Greek and Hebrew, devoting a portion of his time to the instruction of six candidates for the ministry. With the ardour of youth, and the perseverance of laudable zeal, he raised *funds* and *annual* subscriptions for the purpose of extending this sphere of usefulness. Hence, in conjunction with his venerable Father and the *Rev. James Newton*, esteemed for his unassuming piety, arose the *Bristol Education Society*, which has since sent forth many useful ministers of Christ. About the year 1775, Dr. Evans engaged in a spirited contest with the late Rev. John Wesley, respecting the American war. In the year 1781, he succeeded his beloved father in the pastoral office, and became also *President* of the Education Society. Both these important

stations he filled with ability, during a period of *ten* years ; for in August, 1791, after a few months' indisposition, he terminated his active and useful career, having attained to the *fifty-fourth* year of his age. To an affectionate inquiry made by Mr. Richards after the particulars of Dr. Evans's decease, this memorable reply was made by one of his Deacons :—" Our dear friend, after his first paralytic seizure, was gradually recovering, so much so, that on the day on which he was, as it were, finally visited on earth, he had intended once more to deliver a message from his Master ; but a voice came, saying, " I have no more work for you to do on *Earth* ; you must praise me in Heaven !" His second seizure was on the Sabbath ; and on the third day he expired at *Downend*, a small village in the vicinity of Bristol. Here he had a summer residence ; and here he built a neat chapel, having a congregation and charity-school, which flourish to the present day. A weeping concourse of people followed his remains to the grave ; and on the Sabbath after his interment, Dr. Samuel Stennet preached his funeral sermon, to a numerous auditory, from Hebrew xiii. 8. *Jesus Christ, the same yesterday, and to-day, and for ever*. It was printed, together with the Funeral Oration delivered by the Rev. John Tommas, of the Pithay. The preacher well observes of DR. EVANS—" He died at an age when, in the course of nature, his continuance for *ten* or *fifteen* years longer, might have been expected. In a sense, however,

by the variety and multiplicity of his active exertions for the glory of God and the good of mankind!"

The *Latin* inscription placed over the remains of *the deceased*, in the Baptist Burying-Ground at Bristol, may be thus translated:—"Sacred to the memory of THE REV. CALEB EVANS, D. D. son of *Hugh Evans*, A. M. who, following the example of his father, was an honour and support to the church and academy over which he long and prosperously presided. In friendship he was firm, liberal, and unchanging; towards his relatives he displayed the solicitude of a parent, and was loved as a father. Animated by the purest love of constitutional freedom, he was the uniform and intrepid supporter of the rights of the people. His piety towards God was pure and ardent; in all circumstances he was anxious not to *appear*, but in reality TO BE, a *disciple* of CHRIST. Thus cheerfully dedicating himself to promote the best interests of men and the glory of God, he hath left few who are equal to him, none who are superior; and in the 54th year of his age, 1791, died, greatly and deservedly lamented."

As a *Writer*, the publications of DR. EVANS were, *Sermons on the Scripture Doctrine of the Son and Holy Spirit*; a *Collection of Hymns* adapted to public worship; an *Address to the serious and candid Professors of Christianity*; *Christ Crucified*, or the Scripture Doctrine of the *Atonement*; with a variety of single *Discourses*, preached on public occasions. The ADDRESS, though without his name,

he might be said to have attained this last term, if we measure his life not by the efflux of time, but was the most popular of all his productions. It was a reply to the celebrated Dr. Priestly, who was known to have said, upon the perusal of it, that it was written "like a gentleman and a Christian." The publications of Dr. Evans were dictated by good sense and a spirit of liberality. Aware of the importance of truth, he was impressed with the advantages of candour and free inquiry. In one of his pieces (the *last* he ever published), he remarks—"It has never been my custom to give *hard names* to those that differ from me, even on subjects of the highest importance; for the *wrath of man will never work the righteousness of God.*" His last publication was a *Funeral Sermon* for the REV. JAMES NEWTON, who died the year preceding his own decease, having been for a long period his beloved coadjutor in the academy.

It may be just added, that Dr. Evans edited in *three* volumes;—the Works of *Theodosia*; or, Miss Steele, of Broughton, in Hampshire. This was a lady of considerable poetical talent, and fervid piety.

As a *Tutor*, he was anxious for the improvement of his pupils; and when they had quitted his roof, he rejoiced in their usefulness and prosperity.

As a *Christian Minister*, he excelled; and his pulpit labours were uniformly acceptable. Few were better able to elucidate a theological topic, and render it impressive on the minds of the hearers. He had a natural talent for elocution. His enuncia-

tion was clear and distinct, and his delivery calculated to produce effect.

————— Much impress'd
Himself, as conscious of *the awful charge*,
And anxious mainly that the flock he fed,
Should feel it too; as well becomes
A MESSENGER of *grace* to sinful men!

To his praise be it spoken, he seldom touched on controversial subjects. The leading doctrines of the CHRISTIAN REVELATION, acknowledged by every sect and denomination, were his favourite theme. And who would not expatiate with rapture on the existence and perfections of the Supreme Being, the blessings of the Messiah's kingdom, and the expectation of a glorious Immortality? Modelled after the Holy Scriptures, his ministerial services were the result of a well regulated understanding; the effusions of a pious and benevolent heart. The Writer of this article *gratefully* records these particulars, arising from his own personal observation—

Semper honos nomenque tuum laudesque manebunt!

Dr. EVANS was twice married: by his *first wife*, a very amiable lady (sister of the late Dr. Joseph Jeffries) he had five children, of which a Son and a Daughter are still living. His *second wife*, a most respectable and benevolent lady, survived him, and is lately deceased. During her life-time her charities were not only numerous, but extended to individuals of every denomination. Her generous soul knew nothing of the antipathies of a sullen and repulsive bigotry.

*Thy honot name, and praise shall
remain for ever.*

At her death, Nov. 17, 1817, she left behind her memorials of her beneficence and piety.

As to the *person* of Dr. Evans, he was of a middling stature, small limbed, and dark complexion; but his features, like those of Doddridge, were lit up, and peculiarly animated in conversation. He possessed a good understanding, enriched by a considerable portion of learning, which, united to a truly generous disposition, made him, though his feelings were sometimes warm even to excess, ever alive to the best interests of mankind.

But to return, after this biographical digression, to MR. RICHARDS, whom we left fully occupied in discharging the duties of the Christian Ministry. Mr. Richards had an invitation a few years after to settle at Norwich—the Baptist Church being vacant in that city; but Lynn he never quitted. It was his first, and he determined it should be his last settlement, remaining where he was most useful, and where, of course (I speak from experience) he was most happy. His disinterestedness was rewarded by a legacy from an *old Lady*, who was much attached to his ministry. This small but comfortable independency made him happy through life, and enabled him to indulge in acts of kindness towards his relatives and poor brethren in the Ministry. Had Mr. Richards lived, he would have been the friend of a *Society* recently formed for assisting MINISTERS in the decline of life, awaiting as they too often do in poverty and obscurity their final reward. His sympathy towards his indigent brethren

was conspicuous; and one of his last acts of benevolence was pleading the cause of a *poor Welsh Minister*, in the Principality of Wales*.

As a *Preacher*, Mr. Richards was never popular; but his talents were appreciated, and his services proved acceptable. Hearers who loved good sense and moderation (alas! that in any congregation they should form the *minority*) could not fail to admire his labours. There is no proof that at any time his pulpit effusions were obscured by fanaticism, or disgraced with bigotry. His preaching was extemporaneous; hence he has left behind him no written sermons. Indeed, he might have just previous to his death destroyed them, along with an immense mass of papers which he is known to have committed to the flames. But there are a few *skeletons* or *OUTLINES* which have been found of his Discourses, highly creditable to his memory. His general knowledge of theology, and his acquaintance with composition, would have rendered the writing of sermons an easy task to him. And, indeed, every Minister ought to be able to commit his thoughts on any passage of Scripture to paper with

* I beg leave to recommend an *Institution* formed for the relief of *aged and infirm Protestant Dissenting Ministers*. James Gibson, Esq. Treasurer, No. 10, Great St. Helens; and the Rev. T. Cloutt, Honorary Secretary, No. 14, Penton-Row, Walworth; John Gurney, Esq. the celebrated barrister, with some of the first characters, have lent their aid to the establishment of this excellent Institution.

propriety. Supposing that he did not approve of reading sermons, it is an useful exercise to embody his thoughts, and express them with precision. This would prevent those empty harangues which only tend to expose the preacher and delude the hearers. But Mr. Richards was of opinion, that, in general, Sermons delivered off hand attracted greater attention, and were more conducive to improvement. The following *outline* I took promiscuously from amongst his papers; it was the first that came to hand, and may be deemed a fair specimen of the rest. Probably it was preached upon some *national* occasion.

Luke xix. 42.—*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! But now they are hid, from thine eyes.*

INTRODUCTION.

Our Lord speaks here in the vehemence of affection for Jerusalem, and with a sincere and deep concern for its approaching ruin.

Christianity is so far from forbidding what is called the love of our country; that it strongly inculcates and promotes it. Christ, *as the Christian's example*, loved his country, sought its welfare, and wept in the prospect of its desolation.—He that is not affected with these things is unworthy the name of a follower of Jesus.

Excellence of Christianity—Every thing good and excellent in natural religion is promoted here—

Is inculcated with more than double force—Is held forth with additional lustre and glory.

Religion of Christ has a tendency to make men better in every station of life—If it had not, it could not be what it *professedly* is—a Divine Religion.

Christ wept.—It can neither be a reproach to, nor a weakness in a Christian, to weep over the calamities of his country.

The inhabitants of Jerusalem were enemies to Christ and his doctrine; yet he pitied them, and wished their prosperity.—His friends and followers should imitate his example.—His wish is similar to that in the 122d Psalm.

ILLUSTRATION.

1. *If thou hadst known*—True knowledge, or right views of divine things, lead to peace and safety.

2. *Even thou*—JERUSALEM—The most wicked and ungrateful of cities.—Such is the infinite mercy of God, that if *even thou* hadst known the way, and sought the God of Grace, *thou* shouldst be spared.

3. *At least in this thy day*.—Their case was not quite desperate—not entirely remediless yet. The day was not closed—The light had not quite departed—The voice of mercy, the call of divine kindness, still resounded in their land.

4. *Thy day*.—Even JUDEA had its day of mercy—Its highly privileged season. It was the day of

Christ's Ministry—the day of the publication of the Gospel among them.

5. *The things which belong unto thy peace.*—To do judgment and justice, and walk humbly with God. In short, *obeying* the voice of the great Prophet MESSIAH!

6. *But now they are hid from thine eyes.*—Thou art quite infatuated; and whilst thou continuest so, thou wilt never find the gate of mercy—the way of deliverance from misery and destruction.

IMPROVEMENT.

1. Obs. It is the part of a CHRISTIAN to rejoice in the prospect of the happiness, and grieve in the prospect of the misery, of our country.

2. The way of KNOWLEDGE is the way to peace or happiness.

3. *Ignorance and inconsideration* are generally the forerunners of DESTRUCTION.

The filling up of this admirable *outline* yielded a fine scope for the preacher to explain the nature, to point out the tendency, and to demonstrate the superior excellence of *the glorious Gospel* of THE BLESSED GOD, which is *the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile.*

I have been informed his Discourses were highly scriptural, as to their subject, elucidation, and improvement. Hence variety marked his ministrations throughout a long series of years. The nature, ex-

cellencies, and privileges of THE MESSIAH's kingdom, were his favourite theme. The virtues and vices of fallen man were contrasted, whilst the Christian character, formed after the perfect model of the Saviour, was exhibited in all its perfection. And here the representations given in the *Four Gospels* must be made a prominent object, so as to illuminate the understanding and impress the heart. The prime object of the *Christian Ministry* is to *turn men from darkness to marcellous light, and from the power of sin and Satan to the living God!* In other words, to make men wiser and better is the legitimate purport of religious instruction. Nor let it be forgotten, that Ministers are much better employed in attending to the discharge of their own duties, than in proscribing and anathematizing others. "Teach your people (says my old tutor, the excellent Dr. George Campbell,) the *truth* to the best of your knowledge—enforce on them their *duty* to the utmost of your power—urge all the *motives* which THE GOSPEL and *right reason* will supply you with: but give no evil surmising with regard to OTHERS!" The exercise of a good understanding, under the influence of a pure benevolence and an unassuming piety, constitutes the only solid basis of the Christian Ministry.

Speaking of the Ministry of Mr. Richards, an anecdote has come very unexpectedly to my knowledge, which must not be suppressed. Whilst penning this Narrative, a friend (the Rev. Mr. T.) called in, and inquiring what now engaged my pen?

I answered, "the *Memoir* of MR. RICHARDS, of Lynn."—"That was a good man," replied my visitor; "I shall never forget him, but always respect his memory."—"Did you know him?" said I.—"No," he rejoined; "I never saw him; but a circumstance happened in early life which has led me to think well of his character and ministry." He then related the following particulars, which are deserving of attention.

In the year 1783, a young man of the name of *Fox*, not more than eighteen years of age, had stopped a poor *itinerant Jew* on a common near Lynn, robbed him, and beat him—a deed of barbarous atrocity. He was immediately taken, tried at Norwich the ensuing assizes, and condemned to be hanged on the spot where the offence was committed. On his trial the culprit urged, that he was young—had been to sea in the service of his country—was just discharged—and in a fit of intoxication had been guilty of the outrage with which he stood charged. In addition he mentioned, that it was his first, and would be his last offence; for he sincerely repented of it. While he lay in prison, from the time of his conviction to that of his execution, he behaved with a decorum befitting his wretched condition. The magistrates were urging him to the confession of other crimes, which he solemnly denied; and which denial was deemed an induracy of heart. The fact was, he confessed that he deserved to die; but complained bitterly that he was to be dragged forty miles to the spot, near Lynn,

where the outrage was perpetrated, and through a village where dwelt his *aged Father*, who would witness the spectacle with an excruciating agony!— This so affected him, that he maintained a great reserve both to the magistrates and clergy of Norwich, who visited him. My friend, who first saw him from a principle of curiosity, pitied his condition, and was desirous of administering consolation. The poor wretch listened with eagerness; and among other topics of conversation, he inquired, “Is a *Mr. Richards of Lynn* alive?” Upon inquiry, it was answered in the affirmative; when his eye glistened with tears, and he exclaimed, “Being a boy on a visit to an aunt at Lynn, she took me to hear *Mr. Richards*, and something he said of a religious nature has ever since left an impression on my mind!” The criminal was conveyed to *Lynn*—lodged in the prison during the night—and executed the next day in the presence of an immense multitude!

Mr. Richards, who had been immediately sent for, consoled the repentant culprit, and thus resigned, he was launched into eternity! The manner in which *Mr. Richards* treated this *youthful victim* to the laws of his country, was the subject of general commendation. Painful must have been the task, but it was executed with mildness and fidelity. No trace of this event is found in *Mr. Richards's* papers; but it is recorded in his list of remarkable events at the close of his *History at Lynn*, and thus in the body of *the History* itself.—“Before we quit

the year 1783, we may just observe, that a most atrocious robbery was then committed on a Jew lad, about sixteen years old, of the name of *Isaac Levi*, on the road between Lynn and Westwinch, by one *Robert Fox*, who so ill-treated the poor Jew as to leave him apparently dead, for which the robber was some time after (Sept. 7th) hanged on Hardwich Common, near the place where the villainous and shocking deed had been perpetrated."

Here is no allusion to the service rendered on the melancholy occasion. MR. RICHARDS thought, that where *repentance* is discovered, though at the last hour, and in the most notorious offenders—yet this ought not to be emblazoned, as on many modern occasions it is, to the annihilation of *the terrors* accompanying a PUBLIC EXECUTION! A violent death is intended to alarm and amend the morals of the lower classes of the community. When crimes multiply rapidly, as they have done in these last few years, care should be taken that capital punishments strike every possible awe into the minds of transgressors. It is true, *God is merciful*, nor should that MERCY be abridged on such occasions. Let the hapless culprit be urged to repentance, and the cheering tidings of forgiveness, through the mediation of Christ, be accepted by him. But let none on this account have it in their power to insinuate that Religion, by an untimely interference, as well as by an injudicious treatment, counteracts the laws of our country. The *thief on the cross*, and at the *eleventh hour*, was repentant and forgiven; but

though there be *one* to prevent despair, justly has it been said, there is *only one* to forbid presumption! Capital punishments are too numerous in this Christian country. To near two hundred crimes is the penalty of death attached. Far better would it be were *these* diminished. Let punishment be righteously adjusted to the demerit of the several crimes; and where the sentence fell, there let the law never cease to take its course with a decisive and wholesome severity. With the exception of MURDER, capital punishments might be altogether abolished. This is the case in some of the United States of America, especially in *Pennsylvania*, founded by Penn, of sagacious and pacific memory. America is indeed a rising empire; but from this quarter the oldest European kingdoms may derive salutary lessons without any impeachment of their virtue or discernment. The indescribable blessing of existence is too precious to be thrown away on slight occasions. *George the Second* never signed a death warrant without a tear! And, indeed, who can reflect on the numerous victims immolated to the punitive justice of their country without horror and dismay? Law void of sanctions is a mere non-entity. But the greatest vigilance should be exercised in the enactment of statutes affecting life, and the utmost tenderness shewn whenever the penalty is put into execution. To the idle and the profligate, to wicked and hardened transgressors, there are punishments worse than DEATH. The awful change they know awaits all, and sooner or

later is to them a subject of no concern! But to drag out existence in hard labour—to subsist on coarse and scanty food—to be withdrawn from society into dreary solitude—would have, in most cases, a salutary effect on the prisoner, and render a far greater benefit to the community.

Let not the reader deem these remarks irrelevant to my subject. No effort, however humble, is lost. I take leave of the painful topic, by recommending the attentive perusal of Mr. Montague's pamphlet, entitled, "Some Inquiries respecting the Punishment of Death for Crimes without Violence." There will be found a long and glorious list of names of great men, philosophers, legislators, and statesmen, from Coke and Bacon down to the lamented *Romilly* and the enlightened *Mackintosh*, all enrolled in the cause of suffering humanity! Indeed, I have often thought that were ALL who have fallen a sacrifice to the laws of their country assembled together on one spot, where would be *the plain* capacious enough to contain them? And with what emotions would the IMMOLATED MULTITUDE be contemplated? Let that truly eminent judge, Lord Coke, be heard on this awful subject. "What a lamentable case is it (says he) to see so many Christian men and women strangled on that cursed tree, *the gallows*; insomuch as if in a large field a man might see together ALL the Christians that but in *one year*, throughout England, came to that untimely and ignominious death—if there were any spark of grace or charity in him,

it would make his heart to bleed for pity and compassion! But the consideration of *preventing* justice were worthy of the wisdom of PARLIAMENT, and in the mean time of expert and wise men to make preparations for the same, as the text saith—*Ut benedicat eis Dominus.* Blessed shall he be that layeth *the first stone* of THE BUILDING—more blessed he that proceedeth in it—most of all that finisheth it—to the glory of God and to the honour of our king and nation *!"

Through the whole course of his Ministry MR. RICHARDS inculcated upon his hearers a profound attachment to the Sacred Writings. Much to the praise of the Church of England—the Scriptures are so interwoven with her public services, that the leading parts of the *Old Testament* are read once—and those of the NEW TESTAMENT twice in the year. It was his desire, therefore, that the contents of HOLY WRIT should be made familiar to the minds of all Professors—calculated as it is to make *the man of God perfect, ready to every good word and work.* MR. RICHARDS for this purpose drew up, about this time, the following excellent ADDRESS, and had it printed in the *English* and *Welsh* languages.

* See an admirable SPEECH of the *Marquis of Lansdowne*, in the House of Lords, June 3, 1818; as well as a recent *speech* of Samuel Favell, Esq. replete with sound policy. *Letters to the English Judges*, by the Rev. Richard Wright, of Wisbeach, are distinguished for good sense and humanity.

*A PLEA for the reading of THE SCRIPTURES in
Religious Assemblies.*

“THE BIBLE, said Chillingworth, IS THE RELIGION OF PROTESTANTS.” We are assured from a still higher authority, that THE HOLY SCRIPTURES *are able to make us wise unto salvation, through faith which is in Christ Jesus; and that ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.* (2 Tim. iii. 15, 16, 17.) It might surely be thought, that these declarations alone would be sufficient to convince any serious Christian of the necessity of having THE SCRIPTURES regularly, and largely read in our religious assemblies, and of the culpableness of its omission. But fashion rules every where, and reconciles even the religious world to most obvious and monstrous deviations from truth and rectitude.

Religious exercises are to be considered as they relate to the different circumstances of Christians. Some belong to individuals in retirement or privacy, and are denominated exercises or *duties of the closet*: these chiefly consist in private prayer, reading the Scripture, and meditation. Others are of a domestic nature, and called *family duties* or exercises; and here reading the Scripture and prayer must be included as principal branches. Others belong to

Christians in a social or congregated state, and may be denominated *duties*, exercises, or privileges of the church of Christ, or *of social religion*: these consist in prayer and thanksgiving, exhorting, admonishing, teaching, or preaching, observing divine ordinances, and maintaining christian order and discipline, &c.—but not to the exclusion of the public *reading* and expounding of THE SCRIPTURES, which must still be considered as a principal duty, and ought to have place as such: and no where, surely, more than in the meetings or assemblies of christian Churches.

Beside the foregoing, there are also duties or exercises that pertain to Christians as they appear mixing with the world, in their endeavours to spread the gospel and promote the conversion of unbelievers, whether in what we call Christian countries, or in unchristian or heathen lands. In which case it has been questioned, whether public *praying* and *singing* be at all essential, or even very proper, as it does not appear that the Apostles and primitive preachers practised them in those ministrations, though they are known to read the Scriptures and appeal to them in behalf of their doctrine and testimony. No one can therefore doubt of the lawfulness and propriety of *reading* the SCRIPTURES, even in those assemblies composed chiefly of infidels, or where it is the chief object of the ministry to convince and convert unbelievers. On the whole, then, it seems very evident that reading the Scriptures ought to be attended to in all the several professional

situations, or different religious exercises of Christians. It was the case in the first and purest ages of Christianity, and it ought surely to be so in this. Having premised thus much, we will now proceed to point out the importance of this practice, and the unwarrantableness of its omission.

With little reason or decency do we blame the *Papists* for withholding the Scriptures from the people, while so little of them are read in our own congregations. There have been known among Methodists and Dissenters many religious exercises, of some hours long, without so much as a single chapter of the Scripture read during the whole time ; and yet the prime actors on those same occasions expected to be looked upon as more correct in their principles and proceedings than most of their neighbours. Such cases are certainly so very unbecoming, indecent, and shameful, as to call loudly for a speedy and immediate reformation. Whatever others may do, Protestant Dissenters, surely, ought never to omit or neglect reading of *the Word of God* in their religious assemblies. How can any one think or suppose, that they pay a due regard to THE DIVINE REVELATION, or make it the ground and rule of their faith and practice, if they do not admit the reading of it in their congregations as an essential part of their public service ? It were no doubt, far better to abridge the preaching and singing, and even the prayers, to one half of their length, or more, than to neglect the public reading and expounding of THE SCRIPTURES. Let

these things therefore be duly considered, together with the following reasons and observations, and let the reader judge and determine between those who observe and those who neglect this practice.

1. Let it be remembered, that God no sooner caused any part of HIS WORD to be *written*, than he also commanded the same to be *read*; not only in the Family but in the Congregation; and that even when all Israel were assembled together, (the men women, and children, and even the strangers that were within their gates,) to the end that they might *hear*, and that they might *learn*, and *fear* the Lord their God, and *observe to do all the words of his law*. Deut. xxxi. 12.

2. Also afterwards, when *synagogues* were erected in the land of Israel, that the people might every Sabbath meet there to worship God, it is well known that the *public reading* of THE SCRIPTURE was a main part of the service there performed; so much so that no less, it seems, than three-fourths of the time were generally employed in reading and expounding the Scriptures. Even the prayers, and songs, or hymns, used on those occasions, appear to have been all subordinate and subservient to that prominent and principal part of the service—the *reading of the law*.

3. This duty or practice is sanctioned by the New Testament as well as the Old. As CHRISTIANS it is fit and necessary that we should first of all *look unto Jesus*, who is the author and finisher of our faith. His example, as well as precept, is full of

precious and most important instruction :—and it is a remarkable circumstance, which ought never to be forgotten, that *he began his public ministry*, in the synagogue at Nazareth, *by reading a portion of Scripture* out of the book of the prophet Isaiah. (Luke iv. 15—19.) This alone might be expected to make *all his sincere followers* favourably disposed towards the practice. But *the example* of CHRIST has seldom the weight it ought to have (and often no weight at all) among modern religionists.

4. In favour of this practice we can appeal not only to the example of CHRIST himself, but also to that of the apostles, after he had ascended on high, and had endowed them with those promised gifts of the spirit, by which they were instructed how to lay the plan and set in order that church, or religion, which was intended to exist through all succeeding ages : for, in the course of their travels and ministrations, they had to go to the synagogues, where Moses and the prophets were read every sabbath day, and where they themselves engaged in the work of *reading* and expounding THE SCRIPTURES, and from them preaching CHRIST to the people.—See, among other places, Acts xiii. 14, 15 ; also xviii. 19. And as they approved of this practice in the synagogues, we may be sure that they did not omit it in the Christian assemblies ; although their pretended followers do now-a-days omit it without any shame or scruple.

5. The apostle Paul, in pointing out to Timothy his ministerial duties, particularly mentions *reading*,

1 Tim. iv. 13.—*Give attendance* (says he) *to reading, to exhortation, to doctrine*, evidently distinguishing *reading* as one of the public duties incumbent upon Timothy. There can be no reason for separating these three, as if the former was only a private duty, and the others public ones. It may be reasonably concluded, that they were all public duties; and that the *reading* here spoken of, was no other than the reading of the Scripture in those Christian assemblies where Timothy was concerned, and which the apostle would have him by no means to neglect. If the public reading of THE SCRIPTURES was so necessary and important in those religious assemblies which had Timothy for their minister, how much more must it be in our assemblies, and even in those which enjoy the labours of our most able and eminent ministers.

6. The SCRIPTURES are given for our information and instruction in matters of the most interesting and momentous nature. They contain, as it were, the *Epistles* of God to mankind on the most important of all topics. They concern all, and are addressed to all—all nations—all the world; and Christians ought to endeavour, as much as in them lies, that all should be made acquainted with their contents. Wherever God founds or gathers a church, it is always by the ministry of his word: and afterward the Scriptures are still to be there published as the directory, or rule of faith and practice, to the community and to all the hearers.—The reading of the Scripture, of course, becomes a necessary part of the service there.

7. It is by **THE SCRIPTURES** that the Spirit of God now speaks to Christians and to Christian churches. But how can he be said to speak to the churches, as such, if the Scriptures be not read to the churches in their congregated state, or when assembled together? When they are read to individuals, it is to individuals the Spirit is speaking; but, in order that he may speak to the churches, it becomes necessary that they be read in the assemblies of those churches. How can it appear that those churches which neglect this practice have ears to hear, or a relish to attend to, what the Spirit says unto them; or that they have a real and earnest desire to be led and comforted by the Spirit of God?

8. God may indeed be said to speak to his creatures in the works of creation, and in the ways and dispensations of his providence; and it behoves all men to attend to what he there says to them: but in **THE SCRIPTURES** it must be said that he addresses them in a more especial manner. It is there alone the doctrine of a Future existence is revealed; there, and there alone, do we hear the voice of his Forgiving love; there only are spoken the words of Eternal life! By the Word of God are sinners called and converted, and saints comforted and edified; will it not follow, therefore, that the Scriptures ought to be publicly read, as a part of the divine service, in all those congregations where the worship of God is attended to, or maintained?

9. The various important uses and ends of **DIVINE**

REVELATION might be urged as a further corroborative proof of the point here pleaded for. Very remarkable, and much to our present purpose, are those words in 2 Tim. iii. 16, 17, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.* One might think that the character here given to the SCRIPTURE would alone suffice to recommend and sanction the practice now pleaded for.—Every part of the above description strongly sets forth and supports the propriety and necessity of such a practice. A book, designed and calculated to accomplish such valuable and glorious ends (and the only book in the world that can really or actually accomplish them), ought, most assuredly, to be publicly read, and that in no scanty measure, wherever the public worship, or service of God is carried on or performed.

10. Many more of the apostolic sayings might be referred to, or mentioned, in corroboration of the present point: such as, that men receive the Spirit by the hearing of faith; that faith cometh by hearing, and hearing by THE WORD OF GOD; that THE SCRIPTURES *are able to make men wise unto salvation, through faith which is in Christ Jesus*; that men are *born again, not of corruptible, but of incorruptible seed, by the Word of God, which liveth and abideth for ever*; that *men are saved by the gospel*; and that *the gospel has been written that*

they might believe that Jesus is the Christ, the Son of God; and that believing they might have life through his name; (Gal. iii. 2; Rom. xi. 9; 2 Tim. iii. 15; 1 Cor. xv. 2; John xx. 31.) Things have been often strangely miscalled among religious people; and it is surely high time to resolve from henceforth, and make a point of calling every thing by its proper name. What is the chaff to the wheat! We have been too long accustomed to hear the fallible and crude compositions and performances of weak, presumptuous, and arrogant men, under the name of *Sermons*, denominated *Gospel*, and *the word of God*!

11. Another good reason for this practice is, that it appears to have been invariably observed in THE PRIMITIVE CHURCHES, till it was superseded, with many other wholesome observances, by the overbearing influence and vile policy of the Man of Sin, or Antichrist. It seems to have maintained its ground at least for the two first centuries: corruption then flowed in on every side, and every useful institution soon became perverted. With the genius of Popery it did not consist to have THE SCRIPTURES publicly read, or even to suffer the people to have access to them. Severe laws were made, prohibiting their being read by the laity; and many pious people have lost their lives for having the Scriptures in their possession, or their being found in their houses! At THE REFORMATION, although a happy change did then indeed take place, so that

the Scriptures were translated into the vulgar tongue, and put into the hands of the common people, yet was there not sufficient care taken to restore and establish the practice of having them copiously read in the public congregations. What was still worse, though the book was translated, and put into the hands of the people, and they were allowed to read it, they were not allowed, strictly speaking, to judge of it and understand it for themselves: though the reading of it was allowed, the *sense* of it, as one may say, was still prohibited. This many a poor *Baptist*, and others, found to their cost! But here we are pleading for the practice of reading the Scripture in our religious assemblies; and surely we ought to deem it a duty and privilege to endeavour to revive and restore whatever the Apostles have sanctioned, and whatever Antichrist has suppressed; and to teach and encourage one another to observe all things whatsoever our blessed Lord Jesus Christ has commanded.

12. A further reason for recommending to Christians the observance of this practice, is the readiness with which many of them will acknowledge that there are deviations and deficiencies to be found among them, and that a stricter conformity to the primitive standard, and a thorough reform would be very desirable; while they yet seem not to be aware that the neglect of the public reading of THE SCRIPTURES ought to be classed among those deviations or deficiencies.—Of late years, in some places,

the manifest disparity between PRIMITIVE CHRISTIANITY and that of *the present day* has been much talked of, and a reform seriously proposed and attempted; but this has been, by the great body of professors, highly blamed and violently opposed, as both unseasonable and dangerous. But surely this was wrong. It can never be unseasonable or dangerous to compare *modern* with PRIMITIVE CHRISTIANITY, and to endeavour to bring them to an agreement. An honest and ardent spirit of enquiry, and a disposition to search and be guided by THE SCRIPTURES, must be always desirable and commendable, and ought never to be blamed or discouraged.—And it is surely far better to hear professors own that there are defects among them, and abuses that call for speedy and immediate reform, than to hear them, on the other hand, congratulating themselves, and asserting that nothing among them stands in need of amendment; which would be but saying in other words, *I am rich and increased with goods, and have need of nothing*: a language that ought never to be heard among Christians! By admitting the practice here pleaded for, as a fundamental and essential part of our congregational order, or social observances, we should be expressing our readiness to meet fairly and fearlessly every sober and earnest attempt at reformation or improvement, and to have the matter determined by the plain and authoritative voice or sense of THE SACRED SCRIPTURES: in other words, we should appear, in that case, as men truly desirous of being *built upon*

the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner stone.

13. Another circumstance which seems to plead loudly for the public and copious reading of THE SCRIPTURES in our congregations, is, that *numbers of the hearers*, in most places, *cannot read them themselves*, and not a few of them never hear them read in the families where they reside. It is strange that this has not long ago struck every person of the least reflection in our Churches, and especially the Ministers, as a most conclusive and irresistible argument for the adoption of this practice. Had we but the smallest degree of concern or compassion for the manifest hardship which those poor creatures labour under, it might be thought that we could do no less than give them a fair opportunity, at all our public meetings, to hear the precious and sacred word of God distinctly and copiously read. It is shameful to think that much more of THE SCRIPTURE is read in the public service of the established church than in many, if not in most, dissenting congregations. It will not avail to say of this practice, that it may be performed at home, and that that is sufficient; for the very same might be said, with equal truth and propriety, of *praying and singing*, and even the *Lord's Supper*. The public reading of *the word of God* is a Congregational or church ordinance, as well as the others, and ought to be allowed to maintain its place as such. But it is needless to set about answering idle objections. What has been already urged, it is hoped, will be sufficient to re-

commend the practice to every candid and pious person, and cause every objection to hide its face and vanish.

14. As to the hard case of those who have never learnt to read, and many such there are in every neighbourhood and in every congregation, it might be further observed, that it is much to be wished every congregation, or church, would establish, at some convenient place, a SUNDAY SCHOOL, for the purpose of instructing such of the poor and illiterate as are inclined, or may be prevailed upon to learn to read the word of God. An hour or two so employed every Sabbath would be well employed; and there are doubtless some individuals in every congregation that must be tolerably qualified for such a task, and who, it is to be hoped, would readily lend a helping hand for so necessary, so useful, and so honourable a service.

15. In addition to the preceding observations, it may not be improper here to hint, that in congregations where portions of SCRIPTURE are generally read, it is mostly done too much like a school-boy reading his lesson, without any apparent regard to the subject matter, or contents. This is not the sort of reading here pleaded for; but a reading accompanied with such discriminative and explanatory remarks as may call the attention of the hearers to the leading truths held out, help them to discern or understand their import, and impress them on their minds for their comfort and edification.

16. Unconnected as is the present writer with the

various denominations of THE CHRISTIAN WORLD, he wishes to be considered here as advocating the cause of none of them. That there are among them many good and excellent men he doubts not. All such individuals he sincerely and highly respects. But *the great parties* which divide our RELIGIOUS WORLD, especially those who call any man *master*, or choose to bear any popular religious leader's name, and submit their consciences to his guidance, he considers as so many branches of that grand apostacy from *genuine Christianity* which the apostles foretold, as what would soon take place, and continue beyond the present period, even till the promised time of reformation and restitution of all things! In short, he here pleads only for PRIMITIVE CHRISTIANITY, or that sacred and perfect order of things which *the New Testament* has sanctioned.

The author most sincerely wishes to see all our Sects and Parties, BETTER NEIGHBOURS, and abounding more in that "*Charity* which envieth not, which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, &c." Till such becomes the case, (for all their numerical increase, and their very christian and evangelical pretensions), they can make but a very *unchristian* and *unevangelical* appearance in the world, and such as will exhibit religion as *a curse* rather than a BLESSING to mankind.

Mr. RICHARDS, whilst occupied in *the duties of the Pastoral office*, was not idle as to the Press. Of

the baptism of ADULTS by immersion he was the able and intrepid champion. This shall be more fully noticed in the *Second Part* of THE MEMOIR, where will be found an Account of his WORKS. Here a *Letter* of some length, addressed to a friend in Wales, shall be transcribed, where the good man touches in all the fullness of his heart on the topic of *Believer's Baptism*. His pamphlets were at the time much admired, and he took a leading part in the controversy. Some allowance will therefore be made for the ardour discernible on the occasion. It has been pleasantly observed, how strange it is that *cold water* should create so much warmth—but natural temper sufficiently accounts for it. The *introduction* of the Letter indicates the regard he bore towards his natal soil, which in *him* must not be confounded with the common vulgar love of one's country. Mr. RICHARDS had an intelligent and discriminative mind, impregnated with the expansive and generous spirit of Christianity. It is to be regretted that a larger portion of his time had not been devoted to the investigation of *the antiquities* as well as the *history* of his NATIVE PRINCIPALITY. He was no *Pseudo-patriot*, but a real lover of his Country.

MY DEAR SIR,

Lynn, Nov. 25, 1782.

I most respectfully thank you for the many informations your letters contained; and for taking the trouble to send *the Welsh Association Letters*, which were exceedingly acceptable. I am always

happy to hear any good tidings concerning WALES, especially those of a religious nature, although I am in a manner banished from it. In my present circumstances, however, I wish to consider *Cambria* as only a small, though, perhaps, the best spot of my native country. I would view all mankind as my brethren, and myself as a *Citizen of the World*. This *amor patriæ* I admire—it is exceeded only by that which THE CHRISTIAN expresses towards the *household of faith*, the inhabitants of Mount Zion. What with most men is called the *love of our country* is a little, contemptible, servile passion—the principle that instigates the rage of a mob, and the depredations of a tyrant—that hardens the hearts even of Britons against the noble feelings of pity and horror at the hearing of the unparalleled villainies committed in remote parts of the Globe! But this, I thank God, is neither your *amor patriæ* nor mine. I study the antiquities, language, and proper poetry of Wales much less now than formerly. I have indeed less time than I used to have, but my fondness for those studies is also somehow greatly abated. Whether I am the better or the worse man for this I will not pretend to say. I would not, however, have you think that I have entirely neglected the studies that relate to CAMBRIA. I have been employed, ever since the commencement of this year, in examining the ancient Ecclesiastical history of our ancestors, and actually went so far as to begin a summary or compendium of that subject. I meant to have it published in a certain periodical

publication, called *The Protestant Magazine*; but that work being discontinued soon after, but a very small part of my Observations saw the light. Nor is it likely now that I shall very soon again resume that study. It bore the title of *Remarks on the Ancient Ecclesiastical History of Britain*. The first section, which is all I have yet finished, and would make, perhaps, near twenty pages, contains *Thoughts on the various Traditions respecting the first publication of Christianity among the Britons*. I have met with near half a score of different traditions concerning the first preaching of the Gospel here, every one of which, in my opinion, is totally destitute of those marks that render a narration worthy of credit. Were I obliged to give the preference to any one of them, I think it should be *that* which ascribes that work to the APOSTLE PAUL. Certain circumstances, I think, make *that* the most plausible, though it is by no means attended with those evidences which are the proper grounds of historical faith. Upon the whole, I am now so situated as to my sentiments on this head, that I would neither affirm nor deny that the gospel reached Britain within the apostolic age. Such is, in my opinion, the doubtful state of this question. But I did not think so formerly. I see more and more the necessity, in all cases that lie within our reach, and with which we have any concern, to examine and judge for ourselves. But this is not answering my good Friend's letters.

'Pray have you *both*,' you ask, 'published any

thing more upon the subjects?' Yes, we have—**DAVID**, of Norwich, published another *Fast Sermon*, on 1 Sam. xii. 24, 25, entitled, *The Fear of God the only Preservative from Temporal and Eternal Ruin*. It is a very good discourse. He received the thanks of Sir Edward Astley and Mr. Coke, the members for the county, and of Sir Harboard Harboard, one of the members for the city of Norwich. He is favoured by many of the great; and, what is a greater privilege, is highly esteemed by the people under his care. His congregation has, since he was ordained, considerably increased and is still increasing. He has, I believe, baptized near a *hundred* people within these three years: more than twice as many as I baptized since I came here.

† The controversy about **BAPTISM** is still continued. A Piece came out last year in answer to that little tract of mine, of which you speak in your last letter. This is entitled, "The Reviewer Reviewed; or, a Reply to the Rev. Mr. Richards's Review of Strictures on Infant Baptism, &c. By John Carter." It is a large pamphlet. To this a Reply was published about last Christmas, entitled "Observations on Infant Sprinkling; or, an Answer to a certain Publication entitled the Reviewer Reviewed. In a series of Letters to the Author. By W. Richards." This piece has provoked and mortified the Independents beyond measure. Carter drew up a sort of reply to it, which he sent up to London to be revised and corrected. They had it under their care from June till near Michaelmas.

The book was published in London in the course of last month, under the title of "*Remarks on a late Publication entitled Observations on Infant Sprinkling* ; by W. Richards. In Seven Letters to that Gentleman ; by John Carter." I am used somewhat roughly in this piece. The author, however, thought proper to leave me in the quiet possession of most of my arguments. He employs himself chiefly upon certain circumstances, and catches at what he seems to deem *unguarded expressions*, where he gives considerable scope to his talents, affecting frequently a sort of pleasantry and ridicule, while he exhibits evident symptoms that his heart is far from being sufficiently sprightly and tranquil. I dropped a hint at the *close of my Book*, that Dr. WATTS once was so far from thinking *infant baptism* tenable, that he told his friend Mr. G. that he *wished it was laid aside* ! To confute this, he had published a letter at the end of his book from Dr. Gibbons, to whom he understood I referred. But while the Doctor labours with might and main to bring my assertion into discredit, he very oddly owns that Dr. Watts once told him (perhaps two or three years before his decease) " that he sometimes thought of a compromise with his Baptist brethren, by their giving up their mode of baptism, *immersion*, on the one side, and our (the Independents) giving up the baptism of *Infants* on the other ; as he had not observed any benefit arising from the administration of the ordinance to them." But this the Doctor insists *falls much short of declaring that he*

wished infant baptism was laid aside! Whatever my friends and opponents, or the impartial world may think of this performance, I am preparing another piece upon *Baptism*, which I mean to comprehend a full answer to every thing material that my antagonists have here advanced. I have some notion of giving it the following title, or one very much like it, viz. "A *Sketch* of the History of ANTICHRIST: designed for the use of those who would wish to distinguish between the Ordinances of Christ and the Traditions of Men. In a Series of Letters to the Rev. Mr. Carter, of Mattishall in Norfolk. With Notes and an Appendix, in *Answer* to that Gentleman's *Remarks on a late Publication*, &c. By W. Richards." It will extend beyond the usual limits of the controversy about Baptism. For, as the title suggests, it will, in a great measure, treat of that religion which is built upon the corruption or adulteration of genuine Christianity, and which is properly called the religion of Antichrist. Of this religion, as I apprehend, *Poper*y makes but a part—it includes all national churches—those of England, Scotland, and other Protestant nations, as well as that of Rome—even all those communities or churches that are erected upon the perversion of the New Testament Revelation. I expect no popularity from this performance. The very reverse, doubtless, will be my reward from the religious world. The approbation of *the Truth*, and of the *God of Truth*, is all I wish to seek. The controversy has been already productive of some good; even the

writings on both sides apparently have been somewhat subservient to the interest of New Testament piety. There are who declare their having been aided in the way of conviction of the truth of *our* sentiments by reading my opponent's works, while others have made a similar declaration in favour of mine. The case of one has been thought here very particular, and is like to make no small stir among the religious folks. The person was a most strenuous, as well as a very pious Pædobaptist, and had, I have often thought, more to say for himself in that particular than any one in the town. This very person was greatly unhinged by reading my *second* piece. A long dispute with me one evening at a friend's house finished the business. A full conviction of having been all along in an error was the consequence. And this same person was, along with three more, *baptized* here last Friday evening. It is too soon yet to tell what effect this event will have upon the denomination to whom this person belonged, and was considered by them as a sort of oracle. 'Tis said there is a stir among them already, and that some of them are ready to think that their common argument against the use and importance of ordinances stands in need of being new modified.

They have been considerably disappointed here in the business of *proselyte-making*! Had I been as strenuous and laborious about it as they have been, I am apt to think I should by this time have had a pretty large congregation. But I choose to take my

own way, and be governed by my own ideas. The *encompassing sea and land to make proselytes*, I apprehend, is not the business or characteristic of a disciple of the Apostles, but rather of a modern sect, and such as choose to imitate them. When our Lord applied those words to the Pharisees, he gave no hint that he would have his disciples *go and do likewise*.

W. R.

But we are by no means to imagine that zeal for controversy had quenched, or even abated, this good man's regard for the interests of practical religion. A record of the passages of Scripture has been preserved on which were founded the discourses which he at this time delivered from the pulpit. They are highly practical—involving not merely the *doctrines*, but THE DUTIES, personal and social, inculcated by the Gospel of Jesus Christ. Nor was Mr. Richards regardless of his own improvement; birth days are usually passed away in careless festivity. It is remarkable that the only *natal days* mentioned as kept in the Scriptures are those of *Pharoah* and *Herod*—the former one of the worst characters noticed in the Old, and the latter one of the worst characters denounced in the New Testament. Birth days, however, may be very innocently commemorated. And individuals arrived at maturity ought to render the period subservient to moral reflection. The following lines appear to have

been written by Mr. RICHARDS on one of those occasions. They are not introduced for their *poetical* merit, but as an effusion of rational piety.

A SOLILOQUY

By a certain Person on his Birth Day.

HAIL once again, auspicious Morn,
On which *poor hapless* I was born
To pleasure and to pain ;
Of both 'tis well I've had my share,
For duly mixt they cure despair,
And wantonness restrain !

THE BEING who the whole directs,
Refuses oft what man expects,
Oft disappoints his fears ;
But good and just, supreme and wise,
Whether he gives or he denies,
He still at last appears !

Happy for frail short-sighted man,
Whose views are boundless—life a span,
To have *so sure* a guide—
Thrice happy they who can resign
Their all to PROVIDENCE divine,
Nor trust in aught beside !

HE who can temper nature's springs,
Who knows the essences of things,
And all their wondrous ties ;
HE only has the power and skill
To order matters as he will
In earth and air and skies !

Full *ten* times *five* revolving years,
 With all their joys, and toils, and tears,
 I speedily have past;
 How like a vision or a dream
 Do *all* these revolutions seem,
 How vain from first to last!

Now tell me, O my conscious heart,
 How well have I perform'd my part
 On LIFE's amusing stage?
 Have I been honest, just, and true,
 And giv'n to *all* what was their due,
 From *Childhood* up to AGE?

Or have my *passions* oft prevail'd,
 And I as oft in duty fail'd,
 Or decency transgress'd?
 HEAVEN's blessings have I not abus'd?
 Have I not wantonly refused
 To succour the distressed?

Alas! though free from grosser crimes,
 In recollecting former times
 I find great cause for shame—
 Unnumbered follies I lament,
 And for much *precious time* mispent
 Myself severely blame!

My GOD! by whom I live and move,
 Do *thou* to me A FATHER prove,
 Indulgent still and kind,
 Thy weak and guilty creature spare,
 And to the last thy wondrous care
 And *mercy* let me find!

For ALL thy goodness heretofore,
 Which makes me humbly hope for more,
 Thy *name* be ever blest?
 Through future life thy *grace* vouchsafe,
 And when I *die* conduct me safe
 To EVERLASTING REST!

MR. RICHARDS, during his settlement at Lynn, was not forgetful of his relatives and friends in Wales. His excursions thither afforded him high gratification. He usually passed through *Tewksbury* and *Pershore*, to visit those among whom commenced his ministerial labours. Having made a stay of two or three months amidst the mountains of the Principality—*labouring in word and doctrine*—he reluctantly bade adieu to his dear relatives and friends, (for they were *very dear* to him), and returned by Bristol, staying a few days with his *old Tutors*, the Messrs. Hugh and Caleb Evans, who were always glad to see him. He then went forward to the vast Metropolis, where also he tarried much to his satisfaction. On this account the following brief epistle may be acceptable—it is addressed to his friend DAVID, of Norwich :—

DEAR DAVID,

Lynn, Sept. 27, 1783.

When I parted with you in London, I intended to go home in the Diligence the ensuing Saturday, but when I went the next day to the coach, I found all the places had been taken. I was then obliged to stay till the following week. On the

Sunday I went in the morning to *Dr. Stennett's*, where I heard Mr. Jones of Hammersmith, who preached a very good sermon. In the afternoon I preached at Cripplegate, Mr. Reynolds', formerly Mr. Brine's meeting—the *only* Baptist Meeting-house, it seems, within the city of London. In the evening I preached in *Welsh*, in Cock Lane, to a very crowded audience. On the Thursday morning I went to Hammersmith, and stayed there that night. It was by far the most agreeable time I spent about London. The two brothers treated me in a very friendly manner—but I abode chiefly at *Mr. Morgan Jones's house*; a house that was, it seems, originally the country-house of Catharine of Lisbon, Queen of Charles the Second. It is a fine brick house, having by no means so old an appearance as the days of the Second Charles. It is seated on the very banks of the Thames, and commands a most charming prospect of that noble river. Behind it is a fine court, and behind that a pretty building with cloisters the outside. There Mr. Jones keeps his school. Farther back is a fine garden, the eighth of a mile in length, and about the half of that in breadth. One side of that is a broad gravel walk with two rows of trees, supposed to be planted there in Catharine's time. In the house I saw some of the old painting, with her majesty's closet and her bookcase. Latterly *this house* was the residence of the Duke De Nivernois, the French ambassador. Mr. Jones was very sorry that he had not the pleasure of seeing you. He remembers your Father exceedingly well, and esteems *the son* on

his account. I think he said his Father baptized yours.

I took a place in the coach early last week, and set off about half past five on Saturday morning; breakfasted at *Ware*, dined at CAMBRIDGE, and arrived here about half past eight that evening. I found most friends tolerably, though it had been here for some time a very sickly and mortal season.

W. R.

Having often visited Wales in this pleasant way, occasionally, for a series of years, MR. RICHARDS was at length obliged to have recourse to the journey for the restoration of his health. His frequent preaching three times every Sabbath, beside some religious exercises in the week, together with his studious habits, had impaired the powers of digestion and undermined his constitution. He laboured under those complaints which are incidental to individuals of sedentary occupations. Accordingly he left Lynn in September, 1795, with the view of remaining only two or three months. His indisposition, however, detained him there for near two years. His Church was in the mean time supplied by a respectable person, Mr. Durrant, who had on former occasions assisted him in the course of his ministry. His people, however, became impatient for his return, for in one sense they were *a flock without a shepherd!* A letter therefore had been sent him from his friend supplying his place, couched in terms of displeasure at his long absence.

To this expostulatory epistle Mr. RICHARDS sent the following affectionate and humble reply, without date, written evidently under the pressure of indisposition and low spirits :—

MY VERY DEAR FRIEND,

Your *Letter* came safe, and I read it with no small degree of concern and sorrow. It is very probable my conduct has been faulty in the particulars you mention, as well as in many others. I sincerely desire to fall under every reproof which I may deserve, and to ask pardon of God and Man for any misconduct I may be guilty of. May God make me duly sensible of all my errors, inward as well as outward, that I may fall at his feet, implore his forgiveness, and receive his promised strength to withstand and to overcome! I had no thoughts of staying so long when I left Lynn, but the ill state of my health induced me to prolong my stay, as I could not help thinking that if ever my health should again recover, staying here and using proper exercise, and other proper means, would be as likely as any thing to promote it. I had no thoughts till I came down, that my constitution was so impaired as it was. Had I staid at *Lynn* a year longer, I believe I should have had but a very poor chance for recovering, and as it is, God only knows how it may terminate. I avail myself as much as I can of air and exercise, and when I think myself a little better, as to my body, I often feel myself very uncomfortable from a kind of melancholy with which I have been more or less

affected, at times, for a good many years, but which has this autumn affected me to a greater degree, and has probably rendered my bodily ailments more difficult of relief and cure. Thus situated, I often feel myself like a man of seventy, or one on the brink of the grave, who may look on every month or week as his last! This, I judge, may in a great measure proceed from *an impaired state of bodily health*, but I am afraid it would grow upon me, were I in my lonesome situation in my own house, but here, by exercise and activity, I can support it, I think, much better.

As to my omitting to write to the People, I can safely say it was not owing to any disrespect, for the Lord knows, I think of the meanest of them more highly than of myself. Nor was it owing to forgetfulness, for I can safely say, that not a day has passed since I left them without my remembering them at the throne of grace, and recommending them most earnestly, in my poor way, to *the blessing of HIM who worketh all in all!* As to my addressing them as a *Pastor* to his flock, I thought it would be assuming too much consequence, and I could by no means reconcile it with the low idea I have of myself as a Minister and a Pastor; for though I cannot charge myself with *handling the word of God deceitfully*, or concealing from the people any part I knew of *the counsel of God*, yet I can see innumerable errors in my life and ministry, which call for the deepest humiliation daily before God, and which forbid me to assume any thing like

self-importance, or high-mindedness. Similar reasons have prevented my writing to individuals among the people. I was afraid it would appear as if I thought too highly of myself and my letters, to put them to the charge of paying for a letter from me, and should I pay the postage myself, (which, in one view, I should very willingly have done) that again might in another respect carry something like an unfriendly appearance.

These, my dear sir, are some of the considerations which influenced my conduct, but whether they do in any degree justify or extenuate it, is not for me to say. I hope I am too sensible of my manifold errors and faults, to attempt to stand up very much, or to use any very positive or pointed language in my own defence. A life so chequered with imperfection as mine has been, can admit of but a poor and defective vindication at best. As to my *pastoral charge*, I beg leave now, in the fear of God, to resign it once more, and wish you to signify as much to them. I humbly think this is best for them and for me, if I ever return to Lynn again to stay there, which at present can be known only to God. I intend, if the Lord permit, as soon as *my health* becomes a little better, and the weather admits, to revisit Lynn once more. But if that should happen, and health be in some measure restored, and life prolonged, a part, at least, of every year should be given to *my native Country*, where to all appearance I should be far more likely to be useful than at Lynn, or any where else upon earth : and sorry now

I am that I did not spend more of the days of youth and health in this much-loved land. I have no time to write to the Church now, but mean to do it shortly. Let this be considered as addressed to *them*, as well as to you; and I request you to read it to them the first opportunity. I shall be ready to render them and you any service of which they and you think me capable, as diligently and faithfully as at any former period.

W. R.

From an obliging letter which the writer of this *Memoir* has had recently sent him by Mr. Durrant (for that venerable gentleman is still living) written as a reply to an enquiry on what ground MR. RICHARDS gave up his pastoral charge; it appears that ill health alone occasioned it. Indeed Mr. D. expresses a high regard for him, having had from him several letters, "breathing the purest friendship," during his stay in Wales—and having lived together as "*Brethren for twenty years.*" It is impossible not to revere such a man's memory! I was anxious to ascertain the cause of his leaving so long a Church for which he entertained a strong affection. It will, however, be soon seen, that what indisposition began calumny completed. This is no uncommon circumstance in the history of ministers and their people. Nor ought it to be matter of surprise—it is the ordinary condition of humanity.

Mr. Richards not returning to Lynn till March, 1798, he was somewhat recovered—but preached only occasionally. His much esteemed friend, *Mr. Timo-*

thy Durrant, took care of his Church. MR. RICHARDS had sent in his resignation as *Pastor* more than once—but the people refused to accept it. Having been, however, unable to shake off wholly his complaints, he was again bent upon trying the invigorating air of his native country. He accordingly returned to Wales the latter end of 1799, or the commencement of the year 1800. It was during this stay in the Principality that MR. RICHARDS brought over some *Calvinistic* ministers and their people to the denomination of GENERAL BAPTISTS.

It is the wish of the writer to detail this event without giving *just* offence to the opposite party. The *Calvinists* are a respectable body—and every denomination has individuals amongst them who disgrace their cause by ebullitions of intolerance and bigotry*.

* The *Calvinistic Baptists* are entitled to the highest praise for the translation of THE HOLY SCRIPTURES into the *Asiatic Languages*, by means of their missionary, Dr. Carey, in the East Indies. The writer of this *Memoir* wishes also that it may be particularly remembered, that whatever objections he has to the *Calvinistic System*, he indulges no personal disrespect towards any CALVINIST, and has never questioned their practical benevolence or their piety.

Mr. Hall tells us, in his *Terms of Communion*, (page 183), that Sir Isaac Newton, “if we may believe the honest Whiston, frequently declared to him his conviction that *the Baptists* were the only Christians who had not symbolised with the Church of Rome.”

THE BAPTISTS, both *Particular* and *General*, have been the intrepid advocates of CIVIL and RELIGIOUS LIBERTY. May this spirit animate *all* the disciples of Jesus to the end of time!

Upon a former occasion MR. RICHARDS had been active in checking the progress of *the Jumpers*—which he details with his usual energy in the following short but impressive epistle :—

DEAR FRIEND,

Sept. 15, 1801.

“ You hear heavy tidings,” you say, “ from Wales, that one half of THE WELSH BAPTISTS are carried away with *Free will, Sabellian, and Socinian notions*.” This, I believe, is very far from being true. A secession indeed has taken place among *the Welsh Baptists*, owing more to the intolerance and want of forbearance among the rulers of the Association than to any real heterodoxy or heresy among the seceders. *Enthusiasm* had been carried on here by a pack of roaring, bellowing, and raving orators to the most unexampled pitch of extravagance. A few of us (the time I was in the country before) set our faces against these mad proceedings; and as our opponents could not contend with us by *argument*, they raised the hue and cry against us, charging us with HERESY! And though I have been publicly calling upon them for these two years, and inviting them to come out fairly and shew us our mistakes, and point out to the world our errors—no attempt of the kind has been made.

Enthusiasm, however, seems to have had a sore blow—even their Meeting-houses are *now* far from being the BEDLAMs they were three or four years ago. For many years before you could never see in a madhouse more madness than in the places of

worship of these people, where there would be such jumping, dancing, tumbling, embracing, roaring, raving, &c. as was scarce ever equalled, and never exceeded, among the most frantic lunatics !

I am, my dear friend,

Yours truly,

W. R.

To D. S. Jones, Lower Dublin, America.

Strangers may think that MR. RICHARDS has given too deep a colouring to this account of THE JUMPERS—but the writer of this Memoir can bear witness to its fidelity. He saw once, in the year 1785, near Newport, Monmouthshire, a scene which exhibited a group of *bedlamites* rather than an assembly of the professors of Christianity ! The preacher (who belonged to Lady Huntingdon's Connection) stood upon a chair in the open air, on a fine summer evening, and electrified his hearers into jumping, through a most incoherent harangue. They separated near midnight, with a shout, vociferating, while they pointed to the sky, "*We soon meet to part no more !*" The moon shone brightly, and by the mildness of her rays seemed to reprove the unholy turbulence of those children of fanaticism and folly. Happily we hear no more of these paroxysms of religious insanity amongst my good countrymen in the Principality.

But it was not the *Jumpers* only that had been repressed ; the progress of Calvinism was arrested. Intent upon vindicating the honour of the divine

character, impeached by the doctrines of *election* and of *reprobation*, Mr. Richards acknowledges, in a letter to a friend, that he was occupied in writing and circulating tracts on the subject. His zeal, however, on this occasion created a host of enemies, and brought a torrent of obloquy upon him, as well as upon his friends. The subsequent letter of his truly excellent friend *Mr. William Williams*, of Cardigan, will illustrate the subject; it is attached to a *Welsh letter*, signed *W. Richards*, 1802, by way of postscript :—

DEAR FRIEND,

When the different interpretations expositors have given to the various controverted texts of Scripture, received and accredited among Christians are considered, how can *two thinking men* be of the same opinion on difficult subjects, expressed in trope, metaphor, figure, or parable? With what propriety or consistency can any *one man*, or *body* of men, direct or prescribe what others should believe as terms of their fellowship?—What possible right has such to prescribe or interfere with the faith of others? What standard have those, who do not agree, by which they can settle their difference? How is the Controversy to be decided? All refer to THE SCRIPTURE: all claim the teaching of the Spirit. If the teaching of the Holy Spirit in the heart of the Elect is to decide; *the Elect* think differently about the sense; their various and contradictory sentiments cannot be ascribed to the

Spirit of truth. What remains for the sincere inquirer, but to exercise his own reason and judgment of the Standard of Truth, *the word of God*! He cannot fall much short of the meaning of SCRIP-
TURE.

Few have fortitude enough to avow a change of sentiments, as the censorious are ever ready to attribute such a change to improper motives, or to an effect of an erroneous opinion, or heresy. But in the estimation of *candid judges*, it sullies no man's honour or integrity to abandon a mistake, and adopt a right principle, grounded on the word of God—in words that *the Holy Ghost* teacheth: neither is any man's understanding degraded by acknowledging that he has thought erroneously, that after mature enquiry he has changed his opinion, that he has made that his choice, which once was but his fate. This is acting like Apollos. To very little purpose do any answer the end of increasing age, who do not become more knowing and wiser, as they grow older! The Spanish proverb says, "A wise man alters his opinion, but a fool never does." The late Lord Chief Justice Mansfield used to say, "That to acknowledge that you were yesterday wrong, is but to let the world know that you are wiser to day than you were yesterday." In RELIGIOUS TRUTHS this is *to grow in grace and knowledge*:—It is to add to *virtue*—KNOWLEDGE.

No conscientious and thinking Christian will ever make an improper use of such positions as these, to the satisfying of the flesh, or to the gratifying of any

carnal, selfish passion. There is nothing in singularity, to make one in love with it, for the sake of being singular. Such as act on the principle of self-government, and conscientiously *follow the Lamb*, wherever evidence carries him—HE follows the truth, not caring for the fluctuating judgment of men. While he values his freedom, he adorns his profession with humility, and the meekness of wisdom; striving to have *his fruit unto holiness, that the end may be everlasting life!*

I am, &c.

W. WILLIAMS.

MR. RICHARDS, acting from conviction in the diffusion of his liberal views of divine Truth, rejoiced in the success with which his efforts had been attended.

In a letter dated Lynn, November 3, 1801, and addressed to a respectable particular Baptist Minister in the metropolis, *Dr. John Rippon*, MR. RICHARDS writes thus on the subject—

“The blame and odium I have incurred by the part I lately acted in WALES cannot but be unpleasant; and the more so from the unwearied activity of a certain party to abuse and revile me on the occasion far and near, even as far as *America* they have conveyed their unkind and uncandid misrepresentations, charging me, forsooth, with *very culpable* misconduct and *most dangerous* heterodoxies! This I cannot but look upon as very hard and ungene-

rous; especially from a people who claim and plead for *liberty of conscience*, as the unalienable privilege, and obvious birthright of every man. I have acted *conscientiously* in all I had to do with the above business, and am not sensible to this moment of having done there, any thing an honest man need to blush for."

And his much esteemed friend, the Rev. M. J. Rhees, a popular Minister who had emigrated from Wales to America, thus expresses himself, with his characteristic animation, in a letter to MR. RICHARDS, dated Somerset, Pennsylvania, December 13, 1802.

"The *revolution* in Wales that has taken place, as to religious sentiments, or rather religious intolerance; (for liberal sentiments had been widely diffused and generally imbibed long before the division took place) I had partly anticipated before I left the country. Indeed, I expected it would have become so general, as to awe the opposition, at least to a more tolerant temper. It was my wish on that account to conciliate parties as much as possible, that in case a division was forced on the liberal class, it might take place at a more propitious period, than the era of war and political animosity. But *the Lord's thoughts* are not always *our thoughts*; and what has taken place cannot be postponed. My prayer and my hope is, that *the spirit of party*, particularly that which is connected with personal resentment, may and will subside; that the two sects, should they not agree to fight under the same *flag*, will reflect and

consider, that they are, professedly fighting under the *banners of the same Lord and Master*. It has astonished me beyond utterance, that rational beings, who have been, or profess to have been, in the *school of CHRIST*, for any length of time, should expect from any of *his* followers, on mysterious subjects, a co-incidence of sentiment. Ah, my Brother! how many more centuries will it take to convince a deluded world, *that* uniformity of faith is impracticable—that the only cement of society, is, *love and mutual forbearance*. How many thousands and tens of thousands are there in our day, who believe the most preposterous absurdities to be *TRUTH*; and who will in proportion to the absurdities they believe, possess more or less of the persecuting spirit! Well did our brother ROBERT ROBINSON say, “Bigotry is the great Devil!” It is in vain you reason with, or even quote Scripture to Bigots. They will never believe, but ‘the anger of man will’ at least assist, if not *work out* the righteousness of God!” These *Intolerants*, and to the Christian Church *intolerables*, are, in some respects, the greatest Arminians I know. It is true, by works of charity and deeds of mercy, they are determined not to merit heaven—but for their persecuting zeal, in favour of *incomprehensibilities*, they are as determined to merit *something* from their makers. “Verily they shall have their reward,” but I am afraid it will be the reward promised to the Scribes and Pharisees—against whom so many *woes* are denounced in the New Testament.”

Mr. Rhees then mentions *Mr. William Williams*,

in terms of admiration—and in about a dozen extemporaneous *Welsh Stanzäs*, pays a warm tribute of respect to his memory. From several letters written by Mr. Williams to Mr. Richards, it appears that the peace of this good man's mind was disturbed in no small degree by the calumnies of intolerance and bigotry.

Writing to a minister of the *New Connexion* of General Baptists, MR. RICHARDS remarks, in a letter, dated June 26, 1801 :—"The *Welsh General Baptists* more resemble those of your Connexion, I think, than any others in England. They are not in general *Trinitarians*; three Persons being in their estimation the same with three distinct Beings, and *three Persons* in THE GODHEAD the same with *three Gods*! With respect to *the Person of Christ*, their ideas much accord with *the Indwelling scheme*. The *death of Christ* they consider as a *propitiation*, or ATONEMENT, not indeed to reconcile God to man, but *man* to GOD. They hold *regeneration*, or NEW BIRTH, as the work of *the Spirit of God* by means of the word or gospel, or through *belief of the truth*—but not so as to furnish an excuse for unbelief, or lay the blame of the impenitency of the unconverted on God!"

Whilst MR. RICHARDS has here delineated the sentiments of his brethren in Wales, he has also given a faithful transcript of his own views of religious truth. The account accords with the manner after which he usually expressed himself in conversation with his friends on these subjects. It is evident

~~people, at least still lately, yet they confidently~~ that, whilst on the one hand he was no *Trinitarian*, so on the other hand he is not to be ranked amongst the *modern Unitarians*. Whether Mr. Richards was right or wrong in the maintenance of these sentiments, it is not my province to determine. He was, no doubt, firmly and conscientiously persuaded, that the views he had formed were those of the writers of the New Testament. And it is only justice to add, that by him they were held in perfect charity towards all other professors of Christianity*.

Upon his return to Lynn in the latter end of 1801, or beginning of 1802, MR. RICHARDS soon ceased preaching to his old flock. Not that he ever received from them a regular dismission. He, however, upon the death of his worthy friend the *Rev. Mr. Warner*, the Presbyterian minister, officiated in the morning at his chapel; but this was of short duration. MR. RICHARDS soon found that there was a degree of coolness in some of his old friends: but alas! this was not the only circumstance which attended it. Rumour was busy to propagate the strangest reports. But a *Letter*, written by him to a minister of the county of Norfolk, shall be introduced.

* It may be here worthy of remark, that the *Rev. Andrew Fuller*, in his *Gospel its own Witness*, has this acknowledgment respecting the atonement, or doctrine of reconciliation:—"If we say a way is opened by the death of Christ for the free and consistent exercise of mercy in all the methods which sovereign wisdom saw fit to adopt—perhaps we shall include every material idea which THE SCRIPTURES give us of that important event."

Its concluding paragraph depicts the arts of a sullen and implacable bigotry. The whole will be read with interest by every honest and independent mind :—

DEAR SIR,

Dec. 7, 1804.

I have had thoughts for some years of writing *Memoirs of W. Kiffin, Roger Williams, T. Grantham*, and some other worthy characters among the Baptists of the *seventeenth* century, but my ardour for such an undertaking, I confess, is considerably abated through the strange and unaccountable behaviour of my religious friends, chiefly those of this county. Among some, *Sandemanianism* only was laid to my charge (this is an old imputation)—in other places I have been stigmatized with *Fullerism* (than which nothing this side hell can be worse in the estimation of some good folks)—in other places again *Arminianism* is laid to my charge, and that with them is the worst thing in the world—in other places I am said to be a *Socinian*, which with some people is synonymous with the perfection of wickedness. By others I am charged with having renounced my *Baptist* principles, and become, I know not whether, *Pædobaptist* or *Catabaptist*. Some have represented me as a *Deist*; and others again, even in this very town, say I am a downright *Atheist*! But amidst all these various and contradictory imputations, I have scarce ever been asked if there were any truth in these reports—a certain minister never asked me, nor any of his

people, ^{MR. WILLIAM RICHARDS.} *at least till lately, yet they confidently* 110
affirmed every where that those imputations (that of Socinianism especially) were true. Even Mr. W. never asked me, which I wonder at the more, considering his usual open, and upright way of acting, if he really did believe it.

If I had been at N——h, so much and so long respected as you would have me believe, it is rather odd that all my friends there, without exception, should think it not worth their while to ask me the question before they credited the report. I think I should have done so had I been in their places. The few who have asked me, I have told in much the same words as I used in my letter to you, that I was conscious of no change of sentiments, but what might be expected in one that had been in the habit of thinking a good deal, and of thinking *as freely* and *unfettered* as he could. From this sentence you infer that some change of opinion has really taken place. It is possible there may, but I really cannot tell what it is, or in what I have lately changed. It must be chiefly, I think, in *a liberality of mind or charitableness of disposition* towards those who differ from me! I hope there is in this no *great criminality*. I think I may safely say, that no very great change of any kind has taken place in my *religious sentiments* since I knew you. You must know, surely, that I did not use to be an *Athanasian*, or even a *Waterlandian*. Such views of THE DEITY always appeared to me too *tritheistical*! I have been used to think, and do so still, that there

is a particular meaning in such words as these of the—Apostles, *To us there is but ONE GOD THE FATHER*; but I never could say or think with the *Socinians*, that *JESUS CHRIST* is no more than a *man* like ourselves. I believe, indeed, that he is a *man*, but I also believe that he is *Emmanuel, God with us*—that that *Man* is *Jehovah's glorious temple*, wherein he manifests himself to us—that in *HIM God hath pitched his tent or tabernacle* amongst us—that *HE* is in the *form of God—the image of the invisible God*—an object of divine worship, so that we should *honour the Son as we honour the Father*—that *all the fullness of the Godhead dwells in him bodily*, or substantially. In short, I believe every thing of the dignity and glory of *CHRIST's* character that does not *divide THE DEITY* or land in *Tritheism*, as I cannot but think the *Athanasian* or *Waterlandian* scheme does.

While I am ready to allow that *CHRIST* hath a *name which is above every name*—that at the name of *JESUS every knee should bow*, that *he is above all, God blessed for ever*, and *all things are put under him*—I cannot help remembering, at the same time, the Apostle's intimation, that when it is said *all things are put under him*, it is manifest that *HE IS EXCEPTED which put all things under him!* In short, I know not that my views on this head are materially different from what they were *ten or twelve* years ago, when I had the honour of being your humble correspondent on this same subject.

I think you did not deem me *a heretic* then—if you should now—I hope you will still allow me to be AN HONEST MAN!

The report alluded to arose from a *Welsh minister*, whom I had detected appealing to heaven in behalf of a known falsehood. He never forgave me; and a *Socinian* pamphlet appearing in Wales without a name, he assured a shipmaster of this town, that I was THE AUTHOR, and transmitted *Extracts* here out of it, though I can safely say that I had no more hand in it, or concern with it, directly or indirectly, than you had, and to this very moment know nothing of its contents but what is reported on the authority of that minister, which you may suppose is of no great weight with me. The *pamphlet* is well known to be the production of an eminent Presbyterian minister lately deceased, and father of *Mr. Rees* of Ipswich. But surely I have not been used fairly in this business*.

I am, dear Sir,

Yours, &c.

W. R.

* My friend, *Dr. Thomas Rees*, now minister of St. Thomas Chapel, Southwark, obligingly informs me that the *Pamphlet* was not his FATHER's, but being circulated by the *Unitarian Society* for distributing books, it was by his Father translated into the Welsh tongue! He confirms also the statement of Mr. Richards, relative to the Welsh minister, by a translation of a part of a piece written by Mr. R. on the occasion.

To an old friend, who, in the opinion of MR. RICHARDS, had misrepresented his sentiments by imputing to him the contents of the above pamphlet, he makes a similar communication. The only additional matter is the following, which must be introduced to do justice to the subject. I would wish to observe the strictest impartiality.

MR. RICHARDS' words are these :—" I believe also in the doctrine of *the atonement*, or *sacrifice* of CHRIST, in virtue of his blood and in the prevalence of his *mediation*. I know not, indeed, whether I believe these doctrines exactly as you do, nor does it give me any concern. I trust I believe them in the sense in which they are represented in THE NEW TESTAMENT.

"I need say no more. I have said much more than I intended when I began the letter, and than you had a right to expect. I remain, with perfect good will, as I signified before,

Your faithful servant,

but much injured old friend,

W. R."

The last expression of MR. RICHARDS' religious sentiments is the following, in a letter to a much esteemed friend, Mr. S. at Fleet, relative to a Publication sent forth only a year previous to his decease :—

"What will be thought of it I know not—opinions will differ, no doubt, according to the

different biasses of the readers. I expect to please no party, because I can subscribe the *entire* creed of none I know.

“ I believe the doctrine of ONE GOD, because it runs like a clear stream through the Scriptures.—In the Old Testament that *one God is the God of Abraham, Isaac, and Jacob*, or God of Israel. In the New Testament he is *the God and Father of our Lord Jesus Christ*, the *only true God*, as our Lord himself declares. Now all this would go very well with THE UNITARIANS. But if I add, that I differ from them in regard to the *person and character* of Christ, insomuch that had I lived in Judea or Galilee, when he was on earth, I hope I should have been among those who worshipped him—I say, if I add this, the pleasantness and liberality of my friends would be apt to undergo some abatement. But why should that be? Did not good men *worship* Christ acceptably, for they met with no rebuke, which certainly had been the case had they done wrong? Is not this a proof that he was entitled to such homage?

“ Should I tell this same tale to THE ORTHODOX, they would be apt to think favourably of the *worshipping* clause in it, but would be otherwise affected by the other part, which ascribed *the supreme Godhead* to THE FATHER. In short, the difference in point of liberality between the *orthodox* and *heterodox*, is not always so great as some suppose. And why should it? For though ALL of them may be right in some things, yet in the main *all our sects*

and parties appear to me to be *Christian corruptionists* ! The period of the grand apostacy is not yet terminated. ALL belong to it in some measure, *Unitarians* not excepted."

I have now laid before the reader every document in my possession tending to elucidate the theological views of my deceased friend. He was grossly misrepresented and abused. Greater pains have been taken on this account to ascertain the truth. He might well say with other great and good men, *after the manner which they call HERESY, so worship I the God of my fathers!* And as to the most reputedly orthodox point—CHRISTIANS would do well to remember the words of Bishop Jeremy Taylor, that paragon of talents and piety:—"He who goes about to speak of the mystery of *the Trinity*, and does it by words and names of man's invention, talking of essences and existences, hypostases and personalities, priorities in coequalities, and unity in pluralities, may amuse himself and build a tabernacle in his head, and talk *something*, he knows not what; but THE GOOD MAN who feels the power of *the Father*, and to whom *the Son* is become *wisdom, sanctification, and redemption*, in whose heart the love of *the Spirit* of God is shed abroad—*this Man*, though he understands nothing of what is unintelligible, yet HE alone *understands* the Christian doctrine of the TRINITY*!"

* See that excellent work—Apology of Ben Mordecai, by Henry Taylor, A. M. Rector of Crawley, &c.; as well as FAWCETT'S *Candid Reflections* concerning the Trinity.

When MR. RICHARDS came to Lynn, he was a *moderate Calvinist*, but before the writer of this Memoir knew him he had become a GENERAL BAPTIST. He was of late years a strenuous advocate for *universal redemption*, the *immateriality* of the SOUL, and the *freedom* of human actions. He used to admire those lines of a modern poet, which I have here transcribed from his own handwriting:—

Plac'd for his trial on this bustling stage,
 From thoughtless youth to ruminating age,
Free in his will to choose or to refuse,
 MAN may improve the crisis or abuse—
 Else, on the FATALIST's unrighteous plan,
 Say at what bar amenable is Man?
 With nought in charge he could betray no trust,
 And, if he fell, would fall because he *must*;
 If Love reward him, or if Vengeance strike,
 His recompence in *both*—unjust alike!

COWPER.

MR. RICHARDS was not insensible of the difficulties attaching to the *Libertarian system*; but he could not relinquish the essential distinctions of VIRTUE and VICE, nor forget that GOD *hath appointed a day in which he will judge the world in righteousness!* The NECESSARIAN SYSTEM has much to be alleged in its behalf; nor ought it ever to be contemptuously spoken of, since *Edwards*, and *Priestley*, *Toplady*, *Crombie*, and *Belsham*, have defended it with singular ability. After all, it must be confessed, that Milton hath well represented the angels themselves as thus employed:—

Others apart sat on a hill retir'd,
 In thoughts more elevate, and reason'd high
 Of Providence, foreknowledge, will, and fate,
 Fix'd fate, *freewill*, *foreknowledge absolute*,
 And found *no end*—in wandering mazes lost!

MR. RICHARDS was possessed of that good sense which led him to maintain his tenets with Christian moderation. He laid the greatest stress not on peculiar dogmas of any description. He regarded with supreme reverence the transforming influence of *the moral precepts*, as well as of *the positive institutions* of CHRISTIANITY. Nor was he ever unmindful, amidst the innumerable perplexities both of FAITH and of PRACTICE, that *Paul may plant and Apollos may water, but God alone giveth the increase!* Without the divine blessing, vain are all the exercises of the Christian ministry*.

In our leading views of the Gospel, MR. RICHARDS and myself were agreed, more especially in the

* The reader will excuse *the writer of this Memoir* for remarking that it was his *Sketch of Denominations* that was the happy means of his first acquaintance with MR. RICHARDS. It has reached its *Thirteenth Edition*, near 100,000 copies having been circulated—beside the translation of it into several languages; and its republication in the United States of America. The author sold the copyright for *ten pounds*; but *the good* which he knows it has accomplished will, with him, prove a sufficient compensation. Fabricators of similar works have stolen its contents without acknowledgment. He only wishes that for the future they would make a little more free with the concluding *reflections* in favour of *Candour* and *Charity!*

display of the *universality of the divine love* to mankind, and in the profession of this faith upon *baptism by immersion*. But upon the subject of *Free Communion* we differed, with perfect good will and charity. In the controversy now agitating between the Messrs. *Hall* and *Kinghorn*, he thought the latter, advocating *Strict Communion*, whilst I was of opinion that the former, pleading the cause of *Free Communion*, had the advantage. We, however, both rejoiced that the discussion of the topic had fallen into such able hands. And I trust it will not be forgotten by the advocates of either party—that TRUTH is stripped of more than half its charms when it stands apart from *Christian charity*! Mr. Hall remarks, with his accustomed felicity, that “*the genius of the Gospel*, let it once for all be remembered, is not ceremonial but *spiritual*, consisting not in *meats and drinks*, or outward observances, but in the cultivation of such interior graces as compose the essence of virtue, perfect the character, and purify the heart. These form *the soul of religion*—all the rest are but her terrestrial attire, which she will lay aside when she passes the threshold of ETERNITY!”

The only *Confession of Faith* that the unsophisticated disciple of Christ ought to make may be summed up in this plain passage of Scripture:—*GOD SO LOVED the world*, (John iii. 16) *that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*. Here mark, that CHRIST is termed *the Son of God*,

and that the gift of his Son was the special proof of his love to mankind. GOD *was in CHRIST reconciling the world unto himself*, (2 Cor. v. 19.) *not imputing their trespasses unto them, and hath committed unto us the word of RECONCILIATION.* And Rom. v. 10, 11, *For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life—and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the (reconciliation) atonement.* We disclaim the idea that the Supreme Being was full of wrath, and intent upon the destruction of his creatures. We discountenance the supposition that the God of all mercy, whose emphatical name is LOVE, could want any foreign consideration to render him propitious to the *repentant* sinner. This would be to libel his character. This would be drawing a veil over the lustre of the Godhead. Whereas it is our duty to cherish amiable views, and to entertain cheering prospects, when we contemplate the divine perfections. CHRIST is the messenger that comes from GOD. And who with this conviction dares despise the message of God? The conviction leads to *humble and uniform practice.* *Thus being made free from sin and become the servants of God, ye have your fruit unto holiness and the end everlasting life!*

“ Remember that by the CHRISTIAN RELIGION I mean *the system of truth* which is contained in the NEW TESTAMENT. The additions made to

Christianity, whether by individuals or by bodies of men calling themselves the church, are destitute of all claim to divine truth, and it would be as great an absurdity to consider them a part of Christianity, as it would be to add *the Koran* to the New Testament, and to account its contents as part of the religion of Jesus Christ, and of equal validity with the writings of the Apostles. (When the witnesses of the life and death of Christ died, *the age of inspiration ceased*, for GOD had revealed by them *every truth* that it was needful for men to know; and whatever things have been added since are to be looked upon but as the opinions of *fallible* men, without weight and without authority. Let ALL such additions be swept away as useless rubbish, and as noisome dung which have defiled *the sanctuary of GOD**."†)

It was with my deceased friend a favourite object to simplify as much as possible *the religion* of JESUS CHRIST. Mystery and ecclesiastical usurpation of every kind were his abhorrence. In the last publication that issued from his pen, not more than three months previous to his decease, are *these* memorable expressions—"As to the real character of true CHRISTIANITY, the author still adheres to his former opinion, that it is *the very best* of ALL religions, and also the most *plain* and *simple*, which it *must* be to be the best, and especially to be of divine origin; for a religion worthy of GOD, and emanating from

* DR. BOGUE'S *Essay on the Divine Authority of the New Testament*.

† *Monstrous absurdity! Where did Dr. B. get this information? &c.*

long
Bogue does not, divine inspiration, in the
kind. But might be so long time to
write any religion, so it is now

him, and designed for the use of *all*, even the very lowest of the people, and pre-eminently for *them*, must necessarily be of *the plainest* and *simplest* description!" Hence he was an enemy to *Confessions of Faith*, being in his opinion calculated to encumber the understanding and spoil the temper of professors. Where differences of sentiment did prevail, he inculcated a spirit of *forbearance* and *love*. This is the temper of Christ and of his Apostles—the test of true religion, the badge of Christianity.

With myself, Mr. RICHARDS lamented that *the Christian world* was crumbled down into so many hostile sects and denominations. Uniformity of opinion is unattainable. Persecution with its hideous scroll, on which are inscribed *pains* and *penalties* in crimson characters of blood, hath been altogether subversive of it. Nor has the modern antichristian anathema made a nearer approach to its attainment. "*Unity* in things necessary—*liberty* in things not necessary—in all *charity*," is the whole that can or ought to be expected in this imperfect state of being. The right of private judgment—the sufficiency of the Scriptures—and the accountability of every man at the tribunal of heaven, constitute the essence of PROTESTANTISM. Let every Christian professor hold sacred these fundamental principles. Let no church under heaven dare to violate them. It was gratifying recently to observe in the *Sermons* preached and published on the celebration of the *third* centenary of the *Reformation* by LUTHER, that ministers of different, and even opposite communions,

Churchmen and Dissenters, united in recognizing these sentiments, explaining their nature, proclaiming their excellence, and diffusing their energies among mankind.

ALL CHRISTIANS believe, 1. That there is one God. 2. That he is a Being of infinite perfection. 3. That he directs all things by his Providence. 4. That it is our duty to love *him* with all our hearts, and our *neighbours* as ourselves. 5. That it is our duty to repent of the sins we commit. 6. That God pardons the truly penitent. 7. That there is a future state of rewards and punishments, when all mankind shall be judged according to their works. 8. That God sent his Son into the world to be its *Saviour*, the author of eternal salvation to all that obey him. 9. That he is the true Messiah. 10. That he taught, worked miracles, suffered, died, and rose again, as is related in the *Four Gospels*. 11. That he will hereafter make a second appearance on the earth to raise all mankind from the dead, judge the world in righteousness, bestow eternal life on the virtuous, and punish the workers of iniquity. And may I add—12, That ALL CHRISTIANS profess to acknowledge the declaration of the great Apostle of the gentiles, *There now abideth Faith, Hope, and Charity*, but the greatest of these is LOVE, or *Charity*!

“ Still some articles will remain (says a living writer) the belief of which one denomination of Christians will consider to be the obligation of every Christian, and which other Christian demomi-

nations will condemn. On some of these a *speedy* reunion of CHRISTIANS is not to be expected; but, to use the language of *Mr. Vansittart*, in his excellent letter to Dr. Marsh and John Croker, Esq. "There is an inferior degree of reunion more within our prospect, and yet, perhaps, as perfect as human infirmity allows us to hope for, wherein though all differences of opinion should not be extinguished, yet they may be refined from all party prejudices and interested views, so softened by the spirit of CHARITY and *mutual concession*, and so controlled by agreement on the leading principles and zeal for *the general interests* of CHRISTIANITY, that no sect or persuasion should be tempted to make RELIGION subservient to *secular* views, or to employ *political* power to the prejudice of others. The existence of *dissent* will, perhaps, be inseparable from RELIGIOUS FREEDOM, so long as the mind of man is liable to error; but it is not unreasonable to hope, that *hostility* may cease, though perfect agreement cannot be established. IF WE CANNOT RECONCILE ALL OPINIONS, LET US UNITE ALL HEARTS *!"

To man there attaches a restlessness of disposition, which not unfrequently in *spiritual* as well as in temporal concerns, operates to his detriment. Cer-

* See a curious Volume, entitled "An Historical and Literary Account of the Formularies, Confessions of Faith, or Symbolic Books of the Roman Catholic, Greek, and principal Protestant Churches." By Charles Butler, Esq. of Lincoln's Inn, a Catholic layman, well known for his erudition and liberality.

tain individuals, whether impelled by the love of novelty, or pushed on by the ambition of discovery, will be *wise above what is written*. Travelling out of the divine record, they are exposed to all the errors and corruptions of an ANTISCRIPITURAL CHRISTIANITY. What is plainly inscribed in the *written* WORD of GOD, let it be carefully read, and as carefully transfused into practice. ENOUGH has been imparted by the inspired writers to satisfy every reasonable mind, both as to faith and practice. To comprehend every thing is not the lot of man. To get rid of every difficulty in our religious, as well as in our worldly concerns, is not the enviable condition of mortality.

TRUTH is a gem of inestimable value. To deceive or to be deceived yields no gratification to a well constituted mind. We are desirous of forming to ourselves just ideas of corporeal objects around us. Nor less anxious ought we to be to entertain accurate notions of those *invisible realities* which are disclosed to us in the revelation of JESUS CHRIST. Indeed, as the latter exceed the former in importance, influential on our conduct here and on our happiness hereafter, so much the greater is our solicitude to think rightly on the subject. But the desire of *uniformity of opinion*, however natural, seems an impossibility in this dark and imperfect state of being.

PERSECUTION, so far as regards the infliction of *pains and penalties* for matters of religion, is for the most part at an end in this highly favoured country.

But the envenomed clamour of the tongue who can silence? *Evil speaking* has been admirably discussed by Tillotson, upwards of a century ago, whilst the mischiefs attending the vice are still felt by individuals and by the community. Surmises have irretrievably injured the best reputations. The law of the land recognizes such offences against society, even when founded in truth. This arises from the great importance of character in every department of life. But to misrepresent the sentiments of any CHRISTIAN MINISTER, on which his usefulness depends, must be highly censurable, and often savours of the deepest malignity. Reports as to *religious opinions* are generally false—for no one knows what they really are, except *the individual himself*, who is seldom interrogated upon the occasion. It is a grievous fact, that ANOTHER MAN'S *sentiments* are most frequently meddled with, not to ascertain what they are, but to misrepresent and distort them. This answers the base purposes of party—too often the presiding *demon* of THE RELIGIOUS WORLD!

The best remedy for *party spirit* is to take an enlarged and liberal view of every thing that regards the religion of JESUS CHRIST. GOD IS LOVE: making *him* the centre, his benevolence streams forth towards every individual of the human race. *We are his offspring*. Narrowness darkens the understanding and paralyses the heart. TRUE RELIGION is the sunshine of the soul, exhibiting every thing under a favourable aspect, with the assurance

that under the auspices of an infinitely wise and good Being, even *evil*, odious in its nature and deleterious in its immediate consequences, shall be rendered subservient to the ultimate happiness of mankind. A rational piety is the offspring of heaven—

Thou, *fair Religion*, wast design'd,
Duteous daughter of the skies,
To *guide* and *cheer* the human mind,
To make MEN happy, good, and wise,
To point where sits in *Love* array'd,
Attentive to each suppliant call,
The GOD of universal aid,
The *God* and *Father* of us ALL!

The *Wisdom from above*, kind and salutary in all her operations, flings a cheering ray into the darkest recesses of life, and illumines the vast and unknown tract of eternity! *Her ways*, says Solomon, (Prov. iii. 17.) *are ways of pleasantness, and all her paths are peace*. REJOICE EVERMORE is the exhortation of Paul (1 Thess. v. 16.); whilst Peter (1. i. 6) describes the primitive Christians as REJOICING *with joy unspeakable and full of glory**.

* See "A Letter addressed to *Dr. Hawker*, on GENERAL REDEMPTION, by J. Evans, Second Edition. This pamphlet has been happily instrumental in rescuing *the father of a family* from the overwhelming horrors of religious despondency! Much is it regretted that *the glorious Gospel of the blessed God* should depress, rather than elevate any human being. Let the reader consult a very interesting work on *insanity*, by the late DR. JOSEPH MASON COX, who died July, 1818, in the 54th year of his age, at Fish Ponds, near Bristol. He abhorred fanaticism and

MR. RICHARDS had a high regard for the late *Archibald M'Lean*, of Edinburgh, and there is no doubt that the following statement would meet with his approbation. It illustrates my present subject. Mr. M. remarks, in his *SERMON on the Unity of Christ's Disciples*:—"There are, indeed, many different opinions in the world, but there is but ONE FAITH. Many think that *the true faith* of THE GOSPEL cannot be attained without great study, and being thoroughly acquainted with every point of a connected *system of divinity*, whereas the inspired writers repeatedly reduce *the faith* that saves to a single plain, short, proposition, such as that, "JESUS is *the Christ*, the Son of God;" or that "GOD raised *him* from the dead," and declare that ALL who believe this truth upon the divine testimony shall be saved, John xx. 31; Rom. x. 9. They who believe this must necessarily believe every thing that he hath revealed, as soon as they know it; but *faith* does not depend upon the full knowledge of every truth. The FIRST CHRISTIANS are declared to have had *true faith* when they knew only the first principles.

superstition. In him were united good sense, benevolence, and piety. His excellent grandfather, *Dr. Joseph Mason*, was the beloved friend of Dr. Caleb Evans, who preached his funeral sermon from Prov. xiv. 32, *the righteous hath hope in his death*. The grandson (who has left behind him an amiable widow) was worthy of his memory. The respectable establishment at Fish Ponds is conducted by his relatives, *the Messrs. Bompasses*, with reputation and success. The deeply to be commiserated patient is treated with skill, tenderness, and humanity.

In the rest they were to grow up. The testimony of God concerning the *person* and *mission* of HIS SON is the *one faith* with which SALVATION is connected. This is *the faith once delivered to the saints*, for which they must contend earnestly, (Jude 3.) *the faith of the Gospel*, for which we must jointly strive (Phil. i. 27) with *one spirit and mind*. They may, perhaps, have different speculations and controversies of words among themselves, about what they esteem *the faith*, and this may greatly affect their *visible* unity, and lead them to look on one another as HERETICS, but it will be found that *these* differences ultimately are not about THE FAITH itself, but about *something* which they have added to it, or some inference or deduction from it, which they hold of equal importance. The *faith of the gospel* is admitted on all hands, and dwells in each of their hearts, but in reasoning they may, in many cases, be led to different conclusions*."

* See "SERMONS on the Doctrines and Duties of the Christian Life, by the late Mr. Archibald M'Lean, one of the Pastors of the Baptist church, Edinburgh, with a *Memoir* of his Life, Ministry, and Writings, by William Jones." Mr. Richards corresponded for many years with Mr. M'Lean, who stood at the head of the Scotch Baptists, dying Dec. 21, 1812, in the 80th year of his age. This subjected Mr. R. to the imputation of *Sandemanianism*. In Mr. Jones's *Memoir* of Mr. M'Lean, an essential difference is pointed out between the Scotch Baptists and the Sandemanians. Mr. Sandeman's Letters are written with shrewdness, but towards Erskine and Boston, Whitfield and Wesley, and even Watts and Doddridge, there is a

And now hear the almost inspired DODDRIDGE, when writing on this subject. He was neither perfect nor infallible, but drank deeply into the spirit of Christianity :—“ While WE live in the midst of so much darkness, and continue obnoxious to so many prejudices and errors, it will be absolutely impossible for us so to *speak the same things*, and so perfectly to be joined in *the same mind and judgment*, as that there should be no diversity of opinion or expression. But let us labour to obey THE APOSTLE's pathetic exhortation, so far as the imperfection of this mortal state may admit. Let us be entreated in *the name of our Lord Jesus Christ*, that venerable, that endeared, that sacred name, that there be no *schism* among us—no *mutual hatred* or *animosity*, no *uncharitable* contentions, no severe *censures* of each other! And as we desire that there may be not, let us take care that we do not impose upon our brethren *indifferent things as necessary*, and thereby drive them into a separation for *conscience sake*, and tempt them at the same time, by our ill usage, to that bitterness of resentment which would make them what the mere separation would not—transgressors of this precept, and us *partakers of their sins*! On the other hand, let none of us be disposed

woeful lack of what his followers are pleased to denominate “ that *unclean* spirit called CATHOLIC CHARITY!!” On the other hand, Mr. Jones records an excellent trait in his friend Mr. M'Lean, “ He was the most *candid* man living in his judgment of other persons, and remarkable for his cautious manner in speaking concerning them.”

to dispute merely for the sake of disputing, nor unnecessarily oppose the judgment or taste of OUR BRETHREN out of an affectation of singularity, or a spirit of contention ; but let us rather labour, so far as with a safe conscience we can, *to keep the unity of the spirit in the bond of peace!* And while we do this, if our brethren will exact such *submissions* from us as they are not warranted by God to require, and as we cannot in conscience pay—let us follow CONSCIENCE whithersoever it leads us, taking all necessary care that it be rightly guided, and if in that circumstance our BRETHREN will *cast us out* and say, *let the Lord be glorified*; and if to the rest of their unkindness they will add the further injury of branding us with the odious names of *Schismatics*, or of *HERETICS*, let it be *a light thing to us to be judged of man's judgment!* Let us not render *railing for railing*, nor *injury for injury*, but rather by our *meekness* endeavour to overcome their severity, and wait for that happy time when more of the spirit of KNOWLEDGE and of CHARITY shall dispose them to throw down those *middle walls of partition* by which *the temple of God* is straitened and defaced, and the convenience, the symmetry, and grandeur of its *original plan* so lamentably spoiled. Above all, let us wait *THAT DAY*, when *the secrets of all hearts shall be made manifest*; and *THAT WORLD*, where they who *love the Lord Jesus Christ* in sincerity, shall retain no remembrance of the *controversies* that once divided them, unless it be to

balance the alienations of *Time* with the endearments of ETERNITY!

“In the mean while let us avoid as much as possible a *Party spirit*, and not be fond of listing ourselves under *the name* of this or that man, how wise, how good, how great soever! For surely, if the names of *Peter* and *Paul* were in this view to be declined, much more are those which in these latter days have so unhappily crumbled the CHRISTIAN and *Protestant* interest; and have given such sad occasion to our enemies to reproach us. CHRIST is *not divided*, nor were *Luther* or *Calvin*, or even *Peter* or *Paul* crucified for us; nor were we baptized into any of their names.

“Happy shall that disciple of our compassionate Lord be, whom he shall most eminently own in *healing the breaches* which the artifices of the Tempter, too often abetted by the infirmities of CHRIST’s *faithful servants*, have already made in the Church; and which the *great Enemy* is endeavouring to multiply and widen. Happy he, who reverencing and loving his MASTER’S *image* wherever he sees it, shall teach others to do so too; and who being himself an example of *yielding*, so far as he conscientiously can, and of not taking upon him to censure others where he cannot yield to them, shall do his part towards *cementing* into bonds of HOLY LOVE, all the children of GOD and members of CHRIST. How unsuccessful soever his efforts may be, amidst that *angry* and *contentious*, that ig-

norant and *bigotted* crowd who miscall themselves CHRISTIANS; or by whatever suspicious or reproachful names his *moderation* may be stigmatised, his DIVINE MASTER will neither fail to consider it in its true view, nor to honour it with proportionable tokens of his acceptance and favour. LOVE is the first and greatest of his commands; and after all the clamour that has been made about notions and forms, HE who practises and teaches *love* best, shall be *greatest* in THE KINGDOM OF HEAVEN!"*

Having transcribed these testimonies in favour of the exercise of CHRISTIAN CHARITY, and many more might have been adduced, I will add the renowned declaration of CHILLINGWORTH, the champion of *Protestantism*;—would that it were engrossed in illumined characters upon the front of every pulpit throughout Christendom—

"The BIBLE—the BIBLE—I say, the BIBLE only is *the Religion of Protestants*.' I will take no man's liberty of judging from him, neither shall any one take mine from me. I will think no man the worse man nor the worse Christian—I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore man ought not, to require any more from any man than this—to believe THE SCRIPTURES to be *God's word*—to endeavour to find *the true sense* of it—and to LIVE according to it."

* *Family Expositor*, 1 Cor. i. 10—16.

But to return to *the subject of the Memoir*. MR. RICHARDS, during his continuance in Wales, was employed in rendering his religious brethren every service in his power. At one time he assists them in settling their disputes—and at another in adjusting any difference that arose between Churchmen and Dissenters. Conscientiously seceding from the Established Church, he nevertheless enjoyed the acquaintance of some of *the Clergy and Members* of that community. Though he approved of good sense, benevolence, and piety in all denominations, he detested intolerance and bigotry. Wherever he thought the *religious* as well as the civil rights of his countrymen were violated, he instantly set himself to the assertion of them. The following is an instance, and cannot but command our approbation.

Park Nest, New Castle, Emlyn, March 23, 1801.

SIR,

It is reported to me (but I know not how to credit your report), that you hesitate and make some demur about marrying a niece of mine. I beg leave to tell you, that this young woman has been baptized these *seven or eight* years at least, and I expect that this piece of intelligence, which you may depend upon being a real fact, will suffice to remove all your scruples, so that you may no longer hesitate on that head.

Had she not been baptized, Sir, I should not have expected that you would refuse to perform the marriage ceremony. I should have thought that

you had known better. I scarce ever knew of any of the clergy hesitating in such a case, except in this diocese. For the last *forty* years there have happened here near *half a dozen* instances of that kind; I mean of clergymen refusing to marry the *unbaptized* children of the Baptists; not such of them as had been baptized in adult age. You are the very first that ever made a refusal of that kind.

In some of the instances above alluded to, *the Baptists* were obliged to apply to the Bishop; who always with the greatest readiness obliged the clergymen, without any further ado, to comply. Letters of different Bishops to those who had applied to them on such occasions, are now in being. The last I think was from the late Bishop Warren. Their Lordships uniformly regret that their clergy should be so inconsiderate and unreasonable as to give any occasion for such applications.

Some of the clergy that had some hesitation, would afterwards yield to reason, and save us the trouble of applying to the Diocesan. That was the case with the late Mr. Rees, your predecessor at Mydrim, when this young woman's mother was married. He at first hesitated and refused. I went and spoke to him; he was soon convinced of his error, and readily complied. But you, Sir, have less reason to demur than he had. The young woman you hesitate about is a *baptized* person, but her mother was not so at the time of her marriage. Mr. Rees knew that; and yet, as I said, (upon the maturest consideration), he consented to perform the

ceremony. Hoping that this will quite be sufficient, Sir, to convince you that you have not the least cause of demur or refusal on the present occasion,

I remain, Sir,

Your humble servant,

W. RICHARDS.

*To the Rev. Mr. Morgan,
Vicar of Mydrim.*

MR. RICHARDS (whatever was the issue), deserved the thanks of every dissenter for his *excellent Letter* on this occasion. It is to be regretted that the Church of England should claim a power of refusing to marry or bury *the unbaptized* of any denomination. These and similar acts of illiberality ought to be abolished. Its best advocates, however, inculcate the revision of its *Articles and Discipline*. The ATHANASIAN CREED is its principal blemish. Archbishop Tillotson acknowledged, a hundred years ago, writing to Burnet—"I wish we were well rid of it."—The present Bishop of Lincoln hath declared—"I cannot but conceive it to be both *unnecessary* and *presumptuous* to say, that *except every one do keep them whole and undefiled, without doubt he shall perish everlastingly*"—and our VENERABLE MONARCH is said, when coming to it in the course of the public service at Windsor, to have paused till it was finished; when he resumed his devotions with his accustomed fervency*.

* See interesting *Anecdotes of the Life of Richard Watson, Lord Bishop of Llandaff*, in two Volumes, written by

No man or body of men have a right, on account of discrepancies of opinion, to anathematise individuals, or to feel unkindly towards the brotherhood of mankind. There can be no doubt that a great mass of *moral excellence* pervades *the three denominations* of PROTESTANT DISSENTERS, and also the classes of *Methodists*, both of the Calvinistic and Arminian persuasions. Beside her admirable Liturgy, THE CHURCH OF ENGLAND hath shown herself tolerant and friendly under the illustrious auspices of THE BRUNSWICK FAMILY! With some of her clergy, distinguished for sound learning and Christian moderation, I have the honour of being acquainted, as well as with many of her members, who breathe a spirit of candour, beneficence, and piety.

It remains only to mention, that one circumstance greatly contributed to increase the indisposition and low spirits of MR. RICHARDS during his long stay in Wales—the loss of FRIENDS. At that period, he was deprived by death of *Dr. Morgan Jones*, of Hammersmith, and the Rev. *William Williams*, of Cardigan. In a letter to a very respectable clergyman at Lynn, he laments the event in all the anguish of disappointment. An excess of feeling was the peculiar infirmity of his nature. But Reason and Revelation prescribe wise limits to the indulgence of the sensibilities of the

himself; and also a curious conversation between his MAJESTY and *Dr. Beattie*, on the Service of the Church of England, in an EXCURSION TO WINDSOR, by J. Evans.

wounded heart. Throughout life my *deceased friend* was most vulnerable in this part. On these sad occasions he felt acutely; but his emotions at length subsided. Soothed by the lenient hand of time, the effervescence of passion was allayed by the dictates of a fervent and enlightened piety. In his own *handwriting* were found the following lines, transcribed from a modern poet; whose *sacred melodies* are fraught with sweetness and delicacy—

O—*thou*, who dry'st the Mourner's tear,
How dark *this world* would be,
If when cast down and wounded here,
We could not fly to thee!

But *thou* wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe!

When Joy no longer soothes or cheers,
And even *the Hope* that threw
A moment's sparkle o'er our tears,
Is dimm'd and vanish'd too!

Or who would bear *Life's* stormy doom,
Did not thy wing of Love
Come brightly wafting o'er the gloom,
On Peace-branch from above!

Then SORROW touch'd by *Thee*, grows bright
With more than raptur'd ray;
As *Darkness* shows us worlds of light
We never saw by day!

Some years before, his friend *Rees David*, of Norwich, wrote him an admirable letter on this subject. Having given a few biographical particulars of this good man, a specimen of his talents on so interesting a topic will be acceptable.

DEAR RICHARDS,

Norwich, October 20, 1786.

I received your letter last Saturday, and am truly concerned for your unexpected loss. I feel for and most sincerely sympathize with you in your mournful circumstances. The loss of a *real friend* is one of the greatest losses that we can suffer in this world.—It is the part of mere humanity to feel for the distresses of fellow creatures, but it is the part and privilege of real friends to do more than this. They are with pleasure induced to pour in the healing balm, and bind up the wounds of those whose best interest is ever near their hearts. If they hold their peace, who can be expected to administer comfort to the distressed?—Such is the part my real regard for you puts me now upon attempting; a regard which for the space of more than thirteen years has swayed my mind on all occasions in your favour; and I pray God, it may terminate only with life!

I am aware that it is easier to propose than to re-

ceive comfort; and I know that when *real Sorrow* gets hold of the mind, it plays the tyrant altogether, and shuts up the avenues of the soul against all comfort. In this situation, the powers of the soul are deranged, so that they cannot profit from, or avail themselves of the consolations, which are at all other times within the reach of their powers.

What I have to offer has none of the charms of novelty to recommend it; and at any other time would have appeared more forcible from your own expressive pen; but as now you are weighed down with sorrow, I must attempt to assuage your grief by reminding you of what follows.

I am sensible that the loss of *real friends* calls for the tribute of our tears, which indeed is one of the greatest in our power to pay to their memories. When this mournful respect is paid them, and their virtues are copied and made our own, we have done all in our power lawfully to do. I am persuaded THE DEITY is not displeased at our sighing and sorrow, when kept within due bounds; for our *adorable Jesus* himself, in the days of his flesh, wept at the grave of his friend! But if our passions are indulged too far, we dishonour God, hurt our own constitutions, unfit our souls for religious duties, and deprive our remaining friends of the comforts and blessings which they have a right to expect at our hands. Surely, we should not imagine that *the Dead*, who are out of the reach of all the efforts of human friendship, ought to engross more of our attention than the Living, among whom we are

placed, and to whom we may be useful! Sorrow, illness, and distresses will come soon enough, without courting and meeting them half way.

Beware then, *my friend*, of giving way to lowness. Your nerves, before this bereaving stroke, were much affected; and if, therefore, you have any regard for your people, your friends, and yourself, you will use every possible means to brace your nerves and recruit your spirits. To stay at home all this Winter, will not, you may be assured, contribute to exonerate your mind; but to visit your real friends, you know, is the most likely means to do it. Let me entreat you then to come and see us as soon as you can. You know that I am always glad to see you; and doubly so, when there is the least prospect of giving any ease to your mind.

Till I have the pleasure of seeing you, I hope you will for your own comfort remember, that in forming a friendship with any body, we know it is only for a time—that the purest friendship is liable to be dissolved by a thousand unforeseen events—but that in *Mr. Whithead* you enjoyed a greater blessing than falls to the lot of most friends. Your friendship was never interrupted till Death parted you from one another! It lasted ten years; and in that space of time, “he never took one step unfriendly” to you. If you outlive *me*, I hope you will have just grounds to say the same of me. That you have had all the comforts from *his* friendship which an imperfect state will admit of, without any of the inconveniences commonly attending

mutual attachment, till now—That your loss is his eternal gain—That your loss is only for a little time—That when you meet again, you shall not part to all eternity—That the God who raised you such a friend without your solicitation at FIRST, can and will raise you as many more as you possibly want—That it is impossible that his cause should suffer for want of friends to strengthen the hands of his ministers—That in the enjoyment of his friendship, you, possibly, promised yourself too much, and did not look to God as much as you ought; and that he removed him in mercy to you, to bring you more to his throne—You have reason, therefore, to bless his name. Be ready yourself—Adieu.

R. D.

About three months after, this kind *Barnabas*, or *Son of Consolation*, was called to his reward. Mr. RICHARDS, who officiated at the interment, and preached the *Funeral Sermon* of his beloved friend DAVID, thus writes on the melancholy occasion. The *Epistle* speaks for itself. Remarks would be impertinent. It lays open the recesses of the heart.

MY DEAR FRIEND,

Lynn, Feb. 25, 1787.

I write *this Letter* under the greatest weight of sorrow that has ever laid upon my mind. I am just returned from Norwich, where I have been about a fortnight, attending *the Funeral*, and administering all the assistance I was able, to THE FAMILY of my most dear and valuable friend Mr.

REES DAVID, who departed this life on Wednesday morning, ten o'clock, the 6th day of this month. His disorder was a violent fever, which carried him off the twenty-first day of his illness, and in the thirty-ninth year of his age. I was older than he by little more than a month. Perhaps there were not *two* men upon earth that loved each other as much as we did. Sure I am that there were none who could love each other more. Even the wonderful and long celebrated loves of *David* and *Jonathan*, I will venture to affirm, did not exceed ours. Our hearts and souls were really united. Each could trust his life in the other's hand without any fear or hesitation. He bore me upon his thoughts in his dying moments. O *Gwilim—Gwilim—Gwilim*—how my heart is united to *thine*," were some of the last words he ever spoke!* When his WIFE and FRIENDS asked him if he would have them send for *me*, his answer was—"By no means."—He would be but ill able to see me in this situation; and as to *myself*, the sight of him would so overcome me, that I do not think it would be any less than instant death to me. A more worthy and upright man I never knew. Not only *the whole Church*, which he left in a very flourishing state, but even the whole City, lamented his death. He left behind him a most amiable and respectable character. I had the very painful task of pronouncing the *Funeral Oration*, from Gen. iii. 19. *Dust thou art, and unto dust*

* *Gwilim* is the word for *William* in the Welsh language.

shalt thou return—in the presence of at least a thousand people! I also preached his FUNERAL SERMON the following Sabbath, from these words, which he had given for that purpose, Exodus xxii. 22, 23, 24. *Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry, and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.* The house was prodigiously crowded, and supposed at least to contain twelve hundred people, and numbers were obliged to go away, not being able to get nigh the doors.

This trying Providence hath seemingly given the finishing stroke to my before exhausted spirits; for I feel myself quite broken down. Far, however, be it from me to repine or murmur. *The Judge of the whole Earth* hath done nothing but *what is right*; and why should a *living man* complain—a *man for the punishment of his sins*?

I concluded my *Address* at his grave with these words—

“FAREWELL, ye honoured ashes of a *much* and *long loved Friend*! We commit you to the earth,—but there you shall not always remain. JESUS CHRIST hath you in his charge, and he will *raise you up again* at the last day, and form you into a *glorious body*, like unto his own. He is the SAVIOUR of the Body, as well as of the Soul. The *Corruptible* shall put on INCORRUPTION, and *Death* shall be *swallowed up* in VICTORY!”

Thus it is that RELIGION, and RELIGION alone, whose origin is divine, hath been empowered to wipe away the tears, and bind up the lacerated wounds of suffering humanity. *Weeping*, (says the afflicted but devout Psalmist) *may endure for a night, but JOY cometh in the morning*. There are *two Mornings* spoken of in the Sacred Writings; the morning of CREATION, when *the stars sang together, and the sons of God shouted for joy*: and the morning of the RESURRECTION, when *the Arch-angel's trump shall sound, whilst the Dead shall rise incorruptible, and every man will be rewarded according to his works*.

“Infidel! cease—(exclaims an eloquent living writer) tread not with daring step and cruel purpose that hallowed ground, which upholds, and upholds well, what reason or affection values most. Respect at least the sensibilities of a wounded spirit; and leave to the mourner in Zion—O! leave him that *Faith*, which alone can reconcile him to the death of others—which alone can fortify his courage in the prospect of his own—which alone can fill his heart *with peace and joy in believing*. But why bespeak the forbearance of Infidelity, when we may securely defy its most inveterate enmity? We are covered with the armour of God—we wield the weapons of everlasting Truth—we stand upon that rock, against which *the gates of Hell* shall not prevail—we KNOW in WHOM *we have believed*, and that *he is able to keep the good thing which we commit to him till the fair dawning of*

THAT MORN, which shall give us back all that has been excellent in wisdom and virtue—all that has been pleasing to the eye of fancy, or dear to the heart of affection. Yes—ye venerable Worthies, who have enlightened and improved the world! it was with this prospect before you that ye consumed the midnight oil in laborious studies—that ye exhausted the energies of your minds and the strength of your bodies, in illustrating important truths and communicating useful knowledge. Ye, too—who have suffered PERSECUTION for *the sake of righteousness*—who have nobly fought, and bravely died in defence of truth—yes, ye fanned your holy ambition—ye nerved your high and generous resolves by the desire and hope of that divine approbation, which will crown your labours with eternal triumph! Ye shall not lose your expectation. We shall see you owned and proclaimed in the midst of an assembled universe, by HIM who was himself a voluntary victim to his love of truth and human happiness. We shall see you receive *the Crown of Righteousness* from HIS hands, whose doctrines inspired you with high purposes—whose spirit guided you in the execution of them—and whose example taught you to labour and suffer for GOD and ETERNITY *.”

* SERMONS on Various Subjects, by my worthy Friend James Lindsay, D. D. In One Volume; which may be deservedly ranked among the best Discourses that enrich and adorn the English language.

PART II.

Enumeration and Analysis of MR. RICHARDS'
Publications.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the auditor in ensuring the integrity of the financial statements. It emphasizes the need for transparency and accountability in the reporting process.

2. The second part of the document outlines the specific procedures and standards that must be followed during the audit process. This includes the selection of samples, the use of statistical methods, and the documentation of findings. It also addresses the potential for bias and the need for objectivity.

3. The third part of the document discusses the challenges faced by auditors in the current business environment. These challenges include the increasing complexity of financial transactions, the rapid pace of technological change, and the growing pressure to deliver results quickly. It also highlights the importance of continuous learning and professional development.

4. The fourth part of the document provides a summary of the key findings and conclusions of the audit. It identifies the areas of strength and the areas that need improvement. It also provides recommendations for how the organization can address these issues and enhance its financial reporting process.

5. The fifth part of the document is a conclusion that summarizes the overall findings of the audit and provides a final assessment of the organization's financial health. It also provides a final recommendation for the organization's future actions.

MEMOIRS,

&c.

PART II.

I Daniel understood by BOOKS.—Daniel ix. 2.

I MUST proceed to the enumeration and analysis of MR. RICHARDS' publications; these hold up the best image of his enlightened, honest, and generous mind. His productions elucidate his principles, and embalm his memory.

Unshaken, unseduced, unterrified,
Nor numbers nor example with *him* wrought,
To swerve from truth.

MILTON.

I. HISTORICAL AND BIOGRAPHICAL.

HIS HISTORY OF LYNN, in two large octavo volumes, embellished with engravings, was an elaborate work. It is not only well written, the style perspicuous and manly, but it is replete with

information as well as entertainment. Few were more conversant with the records of the English nation, and in the course of the work, its remarkable periods are dwelt upon with a lucid precision. Enamoured of *Civil and Religious Liberty*, he lashes tyranny, both ancient and modern, under every form which the wily monster assumes for the oppression of the people. *The Historian of Lynn*, by the statement of certain "disagreeable truisms," drew upon him indecorous attacks, which he repelled with intrepidity. Indeed the more liberal class of his townsmen, were so far from being offended, that they admired his discernment and applauded his integrity.

HIS HISTORY OF LYNN, *Civil, Ecclesiastical, Political, Commercial, Biographical, Municipal, and Military*, is introduced by a copious and interesting ACCOUNT of *Marshland, Wisbeach*, and the *Fens*, which must render the work invaluable to the inhabitants of that peculiar district of Great Britain. It ranks the author among the antiquarians as well as topographers of the age, and will convey his name to posterity. It is a production of copious research and of sterling information. MR. RICHARDS may be said to have taken a circuitous route, but ample amends are made by the introduction of historical anecdote and literary biography. Here indeed his genius shone forth to advantage. He never exercised his memory at the expense of his judgment—he admitted nothing without examination.

Few topographical works are fraught with such stores of individual BIOGRAPHY. The statesman and the divine, the philosopher and the poet, pass under review. Their merits and demerits are scanned with impartiality. Anecdotes are adduced illustrative of private character, whilst facts are recorded demonstrative of the good which in their days and generations they rendered to society. The *Biography* includes the names of the most distinguished personages, either natives or inhabitants of LYNN—among whom was his truly respectable countryman, *Dr. David Lloyd*, Master of the Grammar School, and Minister of the Church of England. Here is also a very interesting account of *the Rev. John Rastrick*, of whom Mr. Richards remarks, that “he had too much moderation and too little of a sectarian spirit to be admired by any existing party.” His *Epitaph* shall be transcribed—he lies buried in St. Nicholas’ Chapel—it is in Latin, and is thus translated by the late Dr. Gibbons:—“Here lie the remains of the REV. JOHN RASTRICK, A. M., born at Hackrington, near Sleaford, in the county of Lincoln, and educated at Trinity College, Cambridge. He was formerly vicar of Hickton, in the same county, fourteen years, and afterwards, as he could not comply with some requisitions of the Church of England with a safe conscience, was an indefatigable preacher of the gospel in this town twenty-six years, to a Christian Church in separation from the Establishment. He was a man of

eminent piety, charity, and modesty, of approved integrity, of remarkable study and pains, and an adept in almost every part of learning, but especially the mathematics. He was a pleasant companion, a truly Christian divine, an eloquent and powerful preacher, a faithful and vigilant pastor, an intrepid reprover of vice, and as warm an encourager of virtue. Having finished his course, embittered, alas ! with many trials, he joyfully yielded up his soul to God, August 8, 1727, aged 78."—Mr. Rastrick left behind him some manuscripts in prose and poetry. The following *lines* have some fine thoughts and energetic expressions, also the *hymn* is fraught with devotional simplicity, both probably a new year's present to his daughter, *Martha Rastrick*, whose name is inscribed at the foot of the piece.

THE DISSOLUTION.

Happy the man to whom the *sacred* Muse
Her nightly visits pays,
And with her magic rod
Opens his mortal eyes;
He nature at one glance surveys,
And past and future, near and distant, views !

I'm mounted on *Fancy*, and long to be gone
To some age or some world unknown—
Swifter than time, and impatient of stay,
To the west, to the uttermost limits of day,
To the end of the world I'll hasten away—

Where I may see it all expire,
And melt away in everlasting fire!

'Tis done—I see a flaming seraph fly,
And light his flambeau at the Sun,
Then hast'ning down to the vast globe
His blazing torch apply—
See! the green forests crackling burn,
The oily pastures sweat
With miserable heat;
The mines to hot volcanos turn,
Their horrid jaws extended wide,
The sulphurous contagion spread.
Why do the aged mountains skip,
And little hills, like their own sheep,
Like lambs, which on their grisly head
Once wanton play'd?

Expanded vapours, struggling to the birth,
Roar in the bowels of the earth,
And now the Earth's foundations rend asunder,
Burst with subterraneous thunder;
Dusky flames and livid flashes
Rend the trembling globe to ashes!
Fiery torrents rolling down,
The naked valleys drown,
And with their ruddy waves supply
The channels of th' exhausted sea:
Seas to thin vapours boil'd away,
Leave their crooked channels dry,

And not one drop returns again,
To cool the thirsty earth with rain.

And must all Earth th' impartial ruin share?
Spare, ye revengeful angels, spare!
Spare the M^{use}'s blissful seat,
Let me for *Wicham's* peaceful walls intreat.
No, 'tis in vain! and *Bodley's* spicy nest
Of learning too must perish with the rest!
The *Oracles of God* alone,
An hasty angel snatch'd away,
And bore them high, through parted flames,
To the eternal throne!

Behold, fond soul, all thou didst once admire,
The objects of thy hope and fond desire;
Houses and lands, and large estate,
Those *little things*, that make men GREAT,
Those empty trifles are no more,
But vanish all in smoke, scarce lighter than before!

Was it for this the statesman rack'd his thought,
Was it for this the soldier fought,
While grumbling drums like thunder beat,
And clanging trumpets rais'd the martial heat?

I burn—my soul is all on flame,
The raging image fires my brain;
Cool it, ye sacred nine,
In Aganippe's flowing steam—

Lest I pursue the noble theme too long,
 Let frequent rest—stop the bold song!

Now NATURE is unstrung,
 The *spheres* their music lose,
 The *song of Ages*, now—
 Ends in a solemn close!

AN EVENING HYMN.

Now that *the Sun* hath veil'd his light,
 And bid the world good night,
 To the soft bed my body I dispose—
 But where shall my soul repose?
 Great God! even in thy arms; and can there be
 Any so sweet security?—
 Then to thy Rest, my soul, and sing in praise
 The mercy that prolongs thy days!

Martha Rastrick.

The REFORMATION of Luther, though it left many evils untouched, is shown by MR. RICHARDS to be conducive to knowledge, virtue, and piety. The REVOLUTION of 1688, is elucidated by pertinent remarks, as an epoch of inestimable value to this country. Highly entertaining is his account of *the Royal touch* for the cure of the evil; a ceremony practised with solemnity by the Stuart family, even down to Queen Anne of high church celebrity. The monarchs of *the Brunswick family* have had the good sense to abandon it. The

account of considerable length, is thus concluded, "It must be rather mortifying to our *national* vanity and pride, to think that our DEAR ANCESTORS, for *seven hundred* years, firmly believed in the miraculous efficacy of the *royal touch*, in scrofulous complaints. But while we reprobate or pity their stupid and miserable credulity, in this and other instances, let us not forget that we ourselves are not without our errors and failings, and those no less inexcusable and degrading; witness our general belief in *witchcraft*, *conjunction*, *prodigies*, and *newspapers*, together with the unshaken faith of multitudes in *Richard Brothers*, *Joanna Southcote*, and many other notorious impostors of different descriptions, and it may be justly questioned if there ever was a period when the inhabitants of this country have been more inexcusably credulous, more easily and egregiously imposed upon, or more generally and universally duped than in this very age! But we will here conclude this long section, hoping that its contents will not fail to contribute at least, in some measure, to the amusement or satisfaction of the inquisitive and candid reader, especially if he ever wished to learn *the history* of THE ROYAL TOUCH, of which he will find here perhaps a more particular and circumstantial account than in any other publication."

To the Merchant and to inquisitive readers of every description, the account of *the Guilds*, or Companies of Trade, as well as of the ancient *Monasteries*, or Religious Houses, must constitute an instructive and amusing portion of the work.

MR. RICHARDS gives an interesting account of *the Churches* at Lynn, of which ST. MARGARET is still one of the largest and finest parish churches in the kingdom. It has two large square towers not unlike Westminster Abbey. The account furnished by Mr. Richards being brief, shall be presented to the reader; from which it may be seen how well the other Churches have been pourtrayed :—

Brief account of the Churches and Chapels.

“In an account of the Churches of Lynn, the first place, no doubt, is due to that of ST. MARGARET, which was founded about the close of the eleventh, or commencement of the twelfth century, by Herbert de Lozinga, bishop of Norwich; memorable for his simoniacal offences, and subsequent architectural expiations. Among the latter were the *cathedral* and *episcopal palace* at Norwich, the great church of *St. Nicholas* at Yarmouth, and this of *St. Margaret* at Lynn. The latter, according to a certain ancient deed or register, was built by him *at the request of the men of the town of Lynn*. But if that was the case, it seems their contributions proved by no means adequate to the magnitude or exigences of the undertaking; for the work, it seems went but slowly and heavily on, till he had recourse to that notable and wonderful expedient of offering forty days pardon, or an indulgence for that time in all manner of licentious or vicious courses, to all who would contribute to—

wards the completion of the sacred edifice. The work then went on prosperously, was soon finished in a magnificent style, and the indulgence effected what an appeal to the most pious considerations would probably have failed to accomplish.

Herbert dedicated this edifice to *St. Margaret the virgin*, or, as some say, to saint *Mary Magdalen*, St. Margaret and all the virgin saints; which probably made Mr. Britton, in the *Beauties of England*, call it *St. Mary's church*, a name which does not appear to have been given to it by any body else. This church has been so often re-edified and repaired since its first erection, that but a small part of it, as it now stands, is supposed to be as old as the days of Lozinga. If there be any, it seems to be towards the west, or south-west end, where the style of architecture appears to bespeak much higher antiquity than any other part, according to the opinion of the best judges.

“The church in its original state is supposed to have been of greater dimensions, as well as more magnificent, than it is at present; and it was certainly the case in later ages, and until the last century, when the spire fell on the body of the church and demolished a great part of it. This happened in 1741. Soon after the eastern tower or lanthorn was taken down, from a fear (groundless it seems) that it might also fall, as the spire had done, and occasion irreparable damage. It was therefore done to preserve the eastern part of the church. The west end being demolished by

the fall of the spire, an act of Parliament was procured for rebuilding the body of the church. The king, it is said, contributed a thousand pounds, and Lord Orford five hundred pounds, towards the work; and it was completed in 1747. It is much smaller than the former, but is still one of the largest and handsomest parish churches in the kingdom: it also abounds with the tombs of our principal townsmen of other times; (and so do the other churches of St. Nicholas and All-saints,) with endless monumental inscriptions, which those who are fond of such compositions may find at large in *Mackerell's* volume, which contains little else. Of its present state, Mr. *Britton* writes as follows:—
'The *Church* was a large spacious structure, and though curtailed of its original dimensions, is still a noble pile. Internally it displays a nave, with ailes, which constitute the present place for service; a chancel or choir, with ailes; a transept and two towers at the west end. The roof is supported by twenty-two columns; of which those east of the transept are formed by a cluster of five shafts each. In this part of the building are some ancient carved stalls, and several flat monumental stones, with inscriptions; also some very large and fine brasses. At the east end is a circular window, with ten transverse mullions. This part of the church is divided from the transept by a wooden screen, which was erected in 1622. A lofty tower, or *lanthorn*, is said to have been originally at the intersection of the cross ailes; and a high *spire* to have surmounted

one of the western towers. The latter display different styles of architecture, and the lower parts of them are very ancient. The buttresses of the angles to the southern tower consist of several small shafts of columns. The Church formerly contained numerous brasses and inscriptions, some of which remain.' This account, we presume, is pretty fair and correct as far as it goes, and our limits will not well allow us here to attempt any further enlargement. We will, however, just add, that the interior of this church is, for so large a building, kept in a style of uncommon cleanliness and neatness. Since Mr. Britton wrote this passage, an unprincipled and sacrilegious Sexton made much havoc among those brasses, many of which he carried away and sold; but being detected, he was so ashamed and frightened, that he actually went and hanged himself.

"This church of *St. Margaret's* had formerly at least three chapels attached to it, or comprehended in it: one dedicated to the *Trinity*, one to *St. John*, and one, if we are not mistaken, to *St. Stephen*; only one or two of which now remain. That of the *Trinity* was taken down very lately, in the progress of our paving-act improvements: and long before that the whole north side of the church-yard was laid open and made a part of the street or market-place. A new burying-ground, however, of a much larger extent, has been since laid out adjoining to *St. James's Church-yard*, on which a neat small chapel has been erected merely

for the purpose of reading the burial service. Had the friends of THE ESTABLISHMENT contrived to build it on a larger scale, in order to have divine service there on Sunday evenings, it might have answered a very good purpose; and such a place would have been much fitter for delivering evening lectures, than either of the two great churches, both of which were originally constructed for very different purposes. It is to this omission of having evening lectures in the churches, that the Methodists and other Dissenters owe their crowded audiences, and not to the greater purity of their creeds, or the superior abilities and respectability of their ministers."

As it is my wish to exhibit *the subject of this Memoir as a Theologian*, his account of the different *Dissenting Chapels* shall be given at length, introduced by some remarks made by Mr. Richards, in the *first volume* of the History of Lynn, when describing Wisbeach—

"To have among its inhabitants so many different religious societies or sects (says Mr. R.), can be no real reproach. The exercise of *free inquiry* and unrestrained judgment and decision in matters of religion, must be the undoubted and unalienable birthright of every rational being or moral agent; nor can a diversity of religious sentiments or persuasions be any way detrimental to the welfare of the community, provided all parties were earnestly to concur in promoting general harmony and good-will among their fellow-citizens. It is,

however, much to be regretted, that this has been hitherto but very imperfectly learnt and practised by most of our religious fraternities, both in the Establishment and out of it. It is too generally the case, that the leaders of the respective parties, promote among their adherents a hostile and not unfrequently a most rancorous spirit towards their *differing* neighbours, and the higher men are placed on the scale of ORTHODOXY and EVANGELICALISM, the more apt are they in general to run into this enormity. It would seem as if they had taken their ideas not from JESUS CHRIST, but rather from those over-zealous and mistaken disciples, who would fain have confined the name and profession, as well as the propagation of CHRISTIANITY, to those forsooth who would *follow them!* Wherever real liberty exists, a diversity of religious opinions and denominations must be expected; but that would furnish no just cause of complaint, were the above evil sufficiently guarded against by all parties. *Acts of uniformity* in religion, attended with *national creeds, tests, and articles of faith*, may suit the piety of popes, or the crooked policy of despotism; but they can never accord with the rights of man, or the true principles of freedom; they will never be admitted in a land of liberty, and can belong only to those hateful regions inhabited by slaves, and governed by tyrants."

After these introductory remarks, *Lynn* has reason to be proud of her numerous and diversified places of worship.

Brief account of the different DISSENTING
CHAPELS at LYNN.

“Of all our present sects the *Jews* and the *Catholics* seem to claim the precedence in point of antiquity. The *Jews* composed a part of the population of Lynn at a pretty remote period; and the treatment they here experienced ought to be spoken of only in terms of the utmost reprobation. They were pillaged and massacred in the most brutal manner, and had their very habitations burnt and destroyed, as has been related in a former part of this work. There are still some Jewish families resident here; and we believe they have always had a synagogue in the town. It was for many years in Tower-street; but that has been lately pulled down, being part of the premises which the *Methodists* have purchased for the purpose of erecting there their intended magnificent and capacious temple. We have not learnt that the *Jews* have yet been able to procure another synagogue; but we may suppose that they will not be long without it. At present they probably meet in some private apartment fitted up for the purpose, till a more suitable place can be obtained.

“As to the *CATHOLICS*, they were formerly our predominant sect, and constituted the established church of England and of Lynn, for near a thousand years. They have long been reduced here to a small society, and are not at present likely to

become more numerous or considerable. They have generally a priest stationed among them. Their present chapel is a small room in Ferry-street, and those who attend are, of course, but few in number. The present minister is a *French emigrant*, of fair character, and very well respected in this town, to whom many of our townsmen are indebted for the proficiency they have made in the knowledge of the French language. The Roman Catholic religion being no longer the religion of the state, it has ceased to be oppressive or formidable to our other religious communities; and it is supposed to have lost (at least in these kingdoms) much of that intolerant and sanguinary character which distinguished its professors in former times. By many, the Catholics in these realms, and especially in Ireland, are thought an oppressed people; and it is much to be wished that every just reason for such an opinion might entirely be done away.

“ 3. That respectable body of protestant Dissenters, who have assumed the name of FRIENDS, and are by others called *Quakers*, have long had a place of worship in this town, and formed a reputable part of its population. It seems that some of our townsmen have been of that denomination ever since the year 1655. *George Fox* himself visited this town in the course of that year, and preached here with considerable effect. A person was sent about the town to apprise the inhabitants of his arrival, and invite them to give him a hearing, especially the more sober and pious part of them,

together with the officers of the garrison. A large congregation appears to have assembled, many of whom were much affected by the sermon: consequently, as we learn from Fox's Journal, 'a fine meeting or congregation was formed here, *who had come from the hireling teachers to sit under the teaching of the Lord Jesus Christ.*' From that time to this it is supposed that there has always existed here a society of Friends or Quakers. Fox, however, was not the first of that denomination who visited Lynn. It was visited, as *Sewel* informs us, by *Thomas Briggs* two years before, who warned the people to repent, but appears not to have been much listened to, and even to have met a very unchristian reception—'a great mastiff (says *Sewel*,) was set upon him; but the dog coming near, fawned upon him, and would do him no harm:' so that the poor brute behaved to him much better than those of his own species! But it has often so happened to those who endeavoured to reform the world, and turn mankind from the error of their ways. Fox visited Lynn again in 1662, when some of his Friends were confined here in prison. We find that he preached here then with acceptance; which was, probably, what excited the magistrates to have him apprehended and imprisoned; but before they could effect their cruel purpose, he escaped out of their jurisdiction. Where those of his persuasion held their meetings here in those troublesome times does not appear, but they afterwards met in the Cross-yard, near Lady

Bridge, which continued to be their place of worship till the erection of their present place in New Conduit-street. This is a neat, but small place; though quite large enough for their congregation, which is supposed to be now much smaller than it has been in former times, as is also the case in most parts of the kingdom—the modern Quakers having but a small portion of that *zeal* in disseminating their principles which was manifested by their early ancestors. This is to be regretted, as some of those principles are certainly very excellent, and deserve every possible exertion to disseminate them throughout the world. Of the particular tenets of the Quakers a full account may be found in *Barclay's Apology*, and also in *Clarkson's Portraiture of Quakerism*. They have no preaching among them here, except when a stranger comes, as they have no public friend or minister among themselves. They have three burying-places in this town, which may indicate that they have had here three different meeting-houses.

“ 4. PRESBYTERIAN Chapel. Though the *Presbyterians* seem to be of somewhat longer standing in this town than the Quakers, yet it does not appear that they had here a separate place of worship as early as they. They appeared here as a distinct sect soon after the Restoration, in consequence of the ejection of *Mr. Horne* from the vicarage of Lynn Allhallows, and from the established priesthood. His acknowledged piety, learning, and respectability of character, were likely to

gain him adherents as an ejected minister. The number of those who adhered to him on that trying occasion we have not been able to learn; but it is certain that they soon formed themselves into a separate society, and report has said, that they met for some time at a place fitted up for the purpose in a certain yard or alley in Black Goose-street. They afterwards removed to Spinner-lane, behind the house now inhabited by *Mr. Dennis*, where they fitted up and converted into a decent chapel, a round house, originally erected for a Glass-house. Here the congregation assembled during the whole ministration of the *two Rastricks*, and part of that of *Mr. Mayhew*. After he had been here sometime, the old chapel falling into decay was given up, and the congregation then removed to a new and neat chapel which they had erected in Broad-street, which was a more eligible situation. *Mr. Mayhew*, about the 70th year of his age, resigned the ministry, and was succeeded by *Mr. Warner*, who was the minister of this chapel from 1777 to 1801, when he resigned his charge and removed to *Hapton*. Before his removal the Congregation had been for sometime declining, not for want of abilities in him, but rather for want of a larger portion of *sectarianism* and *proselytism*! Several of the principal members were removed by death, some before his departure, and others soon after. Of the remainder, those of them who might be expected to retain some attachment to the cause, fearing the expense which might attend any exer-

tion on their part to revive and support it, now dastardly quitted their post, and ingloriously sneaked back into the bosom of the established church, and have ever since, as might be expected, constituted some of its most useless members. In consequence of that defection and desertion, the Calvinian Methodists, under the name of Independents, thrust themselves in, and got possession of the chapel, to which they could apparently have no more right than the other Methodists, or even the Quakers. Indeed it would seem that they had less right to it than those, as the Lynn Presbyterians had always been *Arminians* from the beginning. It was always said by Mr. Warner, that the place, in the event of the extinction of the Presbyterian interest here, according to the chapel deeds, would become the property of the Presbyterian board in London. As to *the Trustees*, if they knew their business, they could not suppose that they had any right to transfer to another and hostile denomination the possession of the property with which they were entrusted. This we notice as what we conceive to be due to historical truth, and to the memory of the Presbyterian congregation, which existed so usefully and reputably in this town near one hundred and fifty years, and whose ministers were in general among the chief ornaments of the place for learning and respectability of deportment.—The Presbyterian chapel was about forty feet by twenty-five, with a gallery fronting the pulpit. It has been since lengthened to about fifty-eight feet, with the addi-

tion of very narrow side galleries. It is but ill planned, and supposed not capable of containing so many people as either the Methodist or Baptist chapels.

“ 5. BAPTIST *Chapel*. This also is situated in *Broad-street*, and not far from that of the Presbyterians. It has been lately rebuilt, and is a neat handsome place, about forty-six feet by twenty-six feet, with deep galleries in the front and at both ends. The dissenters of this denomination are not of so long standing at Lynn as those treated of under the two last articles. They were gathered and formed into a society here in the reign of James II., by the ministry of the worthy and memorable *Thomas Grantham*, who was indefatigable in his endeavours to enlighten and reform his countrymen, and establish them in what he deemed to be scriptural christianity. Till a proper place of worship could be procured, it is understood that he was allowed to preach in the Town-hall; and he appears to have been treated here with much respect, owing perhaps to his respectable connections, the Granthams being then one of the first families in Lincolnshire. He was what is called a *general Baptist*, and therefore not what was then, or would be now, deemed orthodox. He never settled here, but went mostly about, as an apostle or reformer, to promote what he conceived to be the pure religion of the New Testament. He succeeded in gathering and establishing many congregations in different parts of the country, but chiefly in Lincolnshire

and Norfolk. The latter part of his time he resided mostly at Norwich, where he gathered a congregation, in spite of the intolerance and bitter enmity to dissenters, which continued to rage there, even after the revolution: and there he died, at the beginning of 1692, at the age of 58. In the White Friars Yard Chapel, at Norwich, where he used to preach, a monumental inscription in memory of him was set up long after his death, by his grandson, the late Grantham Killingworth, Esq., the chief part of which is as follows.—‘A memorial dedicated to the singular merits of a faithful confessor, and laborious servant of Christ, who, with true christian fortitude, endured persecution through many perils, the loss of friends and substance, and ten imprisonments for conscience sake—the Rev. Mr. THOMAS GRANTHAM, a learned Messenger of the Baptized Churches, and pious founder of this church of believers baptized, who delivered to king Charles the Second our Declaration of Faith, and afterwards presented to him a Remonstrance against Persecution: both were kindly received, and redress of grievances promised. He died, January 17, 1692, aged 58 years: and to prevent the indecencies threatened to his corpse, was interred before the west doors, in the middle aisle of St. Stephen’s Church, in this city, through the interest and much to the credit of the *Rev. Mr. John Connould*, by whom, with many sighs and tears, the burial service was solemnly read to a crowded audience: when at closing the book, he added, “this day has a very

great man fallen in Israel." For, after their epistolary dispute, in sixty letters ended, that very learned vicar retained the highest esteem and friendship for him whilst living, and was, by his own desire, buried by him.—About that time, or a few months earlier, the congregation at Lynn became the objects of persecution from the ruling powers here. They were proceeded against upon the *Conventicle act*, although both their place of worship and their minister had been regularly licensed. How long the congregation was enabled to withstand this persecution we have not been able to ascertain. Perhaps it was soon after borne down and crushed. We are assured that it had become extinct long before the denomination was again revived here about the commencement of the present reign, by the ministry of *Mr. Chesterton*. The society then formed was *calvinistic*, and so more orthodox than the former, and so it still continues. It was dissolved about the time of *Mr. Chesterton's* death, but again revived and reorganized about the year 1777; (this was *Mr. Richards's* church,) since which time it has been kept up, though not always without some difficulty. Their present minister is a person of good report, and it is hoped he will be long comfortable, and very useful in his situation.

" 6. METHODIST Chapel. This place, situated in the *North Clough-lane*, is very well contrived and neatly fitted up. It is about forty-two feet by thirty, with very deep galleries in front and at both ends. It is so constructed as to be capable of ac-

commodating, perhaps, a greater number of hearers than any of our other chapels; yet such has been the late increase of Methodism here, that it is now become too small for the audience; and therefore, for their better accommodation, a new and very capacious, as well as elegant and splendid place is now about to be erected. The present writer remembers the Methodists a persecuted sect, classed among the heretics of the day, and much spoken against every where. They were then meek and passive, and not apt to brand those of other denominations with bad names, or fix upon them the odium of heresy. The case is greatly altered since: they were then weak, but are now powerful; they were then few, now they are numerous, and their numbers daily and rapidly increasing. They consequently assume a high tone, and join in the cry of *heresy*, as loudly as any of our persecuting sects—especially against *anti-trinitarians*, or *unitarians*, and *universalists*: and yet it is certain that the public mind, or national opinion, is no more inimical to persons of those denominations at present, than it was to the Methodists fifty years ago. Let the Methodists think of this, and learn a becoming measure of moderation and good neighbourhood.—What has happened to themselves may also happen, in a course of time, to those whom they now so very bitterly and violently decry, and so unmercifully stigmatize and anathematize.

“ 7. SALEM *Chapel*. This is a new place of worship, erected the latter part of last year,

(1811), in consequence of the dismissal of *Mr. Finch* from the pastoral office in *the Baptist congregation*, on account of some difference of opinion about *satanic influence*, and some other speculative and abstruse points. The place is about fifty feet by thirty; and larger than any of the other chapels here: and when galleries are erected, (a measure already in contemplation), it will be capable of containing a larger audience than any of them. It is at present well attended, and supposed likely to continue so.—Mr. Finch's dismissal from his late situation in the Baptist chapel, and especially the manner in which it was transacted, being disapproved by many of the hearers, who were much attached to his ministry, measures were soon adopted to retain him still in the town, by erecting for him *a new chapel*, where things should be conducted on a more liberal plan, and in the true spirit of protestantism, to the exclusion of all human creeds and formulas, and the admission of the scripture as the only religious directory, or sole rule of faith and practice. In a society so formed, the essence of christianity, it was *hoped*, would be exhibited as consisting in the imitation of Jesus of Nazareth, a submission to his authority, and reliance on him, arising from the firm persuasion or belief of his Messiahship, or that he is indeed the Christ, the Son of God—of which the New Testament affords such clear and ample evidence. Whether or not that hope will be realized, must be left for time to determine. The persons chiefly concerned

in this new undertaking are not anxious to identify themselves with any one of our religious parties or denominations, though they wish to maintain peace and good neighbourhood with them all. If they ever connect or identify themselves with any one party, it will probably be a liberal, though small body of those called *general Baptists**, one of whose ministers, the worthy and respectable author of the *Sketch of the Denominations of the Christian World*, was unanimously invited to assist at the opening of this new chapel, when his services gave entire and abundant satisfaction. The first sermon he preached here, being also the first that was delivered in this new place, has been since published, with an *Appendix*, containing an account of a late very curious correspondence between him and *Mr. Berington*, a learned *Catholic priest*, which it is supposed must render this publication very interesting. Except the stated minister, *Mr. Evans* is the only one that has yet preached in this new chapel; but it is understood that the occasional service of any worthy minister, of whatever denomination, whether reputed orthodox or otherwise, who passing this way may be disposed to address

* With whom such a connection might be desirable for this infant society; and it certainly would not be dishonourable, or inconsistent with their avowed aversion to religious thralldom; as it would require no sacrifice of their religious liberty or christian freedom: both parties being equally advocates for the full enjoyment of that inestimable right, and most invaluable blessing.

this congregation, would not be here rejected. It may therefore be expected that ministers of different views, on many religious subjects, will be found sometimes officiating in this new pulpit; which seems very well to accord with the avowed principles of these people, who profess a readiness to hear what any serious and pious religionist may have to say, and then to judge for themselves of its reasonableness and accordance with the scriptures. It is hoped they will carefully persevere in this laudable course, *trying all things, and holding fast that which is good*, however unfashionable such a mode of proceeding may appear to have now become in the religious world."

The prevalence of *Infidelity* is a serious evil in every country. Indeed the believer in revealed religion knows that Christianity is conducive to individual happiness and to the prosperity of the community. MR. RICHARDS speaks strongly on this subject—it was his usual strain. He was an honest man, who wished to probe every evil to the bottom, that he might the more effectually subserve the cause of scriptural piety. I add the following *extract* as explanatory of his sentiments, both *religious* and *political*: he disdained to conceal them when living, for his conduct was marked by the strictest integrity. Nay, he was proud on every occasion of disclosing his views, however unpopular, persuaded that what he suggested was calculated to promote the best interests of mankind.

"A very large portion of the Community, com-

prehending not a few persons of reading and some reflection, appear to be at this time, either unconvinced or decided disbelievers of the divine authority and truth of christianity. Nor is this perhaps much to be wondered at, when the case is duly considered. To many, no doubt, this unbelief, or infidelity, proves very *convenient* and desirable, as it *frees* them from almost every moral restraint, and leaves them much at liberty to follow and gratify their vicious and lawless inclinations. Upon this ground we may pretty safely account for the scepticism and unbelief of *most* of our avowed infidels. These too, seem to be the very worst of them, as they are more inexcusable than that other sort, who, viewing Christianity through the medium of its *corruptions*, hastily reject it altogether, as utterly unworthy of their credit or acceptance. But it may be said, 'they are very wrong in determining so hastily, without looking into the New Testament, and examining it as it is delivered there.' Very true. But who among our numerous christian sects and parties, will dare, for shame, to reproach them on that account, while they themselves, with all their professed veneration for that Book, make no scruple to deviate from it, whenever their interest, or policy, or the established formulas, creeds, or customs of their respective parties require them so to do? One takes up the *Athanasian Creed*, and says, 'this is christianity; and except a man believe it he cannot be saved, but must, without doubt, perish everlastingly.' Can it be any wonder

that an honest and rational enquirer should startle, and say, 'if this be christianity, I cannot believe its divine authority, or that it came from God, for I am very sure that such a self-contradictory farrago can never have proceeded from him.'—Other articles in great abundance, all equally absurd and incredible, and very prominent in the creeds and observances of the religious world, might be here added, and which professing christians and christian ministers are daily representing and recommending, as unquestionable parts of christianity, and most worthy of our belief and reception. In viewing CHRISTIANITY through the mists and fogs of its numerous and enormous corruptions, it is certainly not very wonderful that many, who are not disposed to bestow much time upon religious enquiries, should be discouraged so as to stand aloof, and deem the divine authority of it incredible—and if they are very blameable for so doing, still no small portion of the blame must be imputable to those who have so greatly tarnished the beauties of christianity, and obscured its truth, by presumptuously introducing, supporting, and advocating those corruptions.

After all, the Deists are not to be deemed the worst enemies of Christianity. Its most dangerous foes are to be found among its pretended friends and admirers, who would fain persuade us that our public and national transactions are all, forsooth, very christianlike and evangelical: and so by divesting christianity of its *morality*, and reducing it to a *mere state engine*, they do all they can to render it incre-

dible and contemptible in the eyes of all reflecting and honest men. These people consist of courtiers and statesmen, placemen and pensioners, laity and clergy (even most of our prelates and dignitaries), and in short, the whole of that immense multitude who live upon the public *loaves and fishes*, or expect to come in for a share of them. That they should profess the religion of the state, and be very clamorous too in its defence, is natural enough—as well as that they should be very ready to defend and justify all our public or state measures; but it is not quite so clear that they are more friendly or favourable to Christianity, properly so called, than our professed Deists: on the contrary, by identifying their monstrous corruptions with Christianity, they may be said to be its worst enemies; in comparison with whom our professed or avowed Deists are feeble and harmless adversaries. The Deists of this town are said to be very numerous, and would, if formed into a society, constitute, perhaps, the largest congregation in the place: but they are not of a gregarious or congregating character; and they know, in general, so little of the New Testament, or uncorrupted christianity, that their objections seldom affect any part of it—their assault being chiefly directed against its outworks, or rather its corruptions; and for every attempt to expose and explode them they deserve every honest man's thanks."

These *Extracts* shall be concluded with THE AUTHOR'S own account of this his principal work; it

at once shows the spirit with which it was conducted and completed:—"Had HE possessed at first all the materials he has since obtained, he flatters himself that the task he undertook had been much better executed. Some of the latter, or lately received documents, were found to cast a new light on divers facts previously stated, so as to convince *the author* that he had been, in several instances mistaken. He, therefore, never failed to seize the earliest opportunity to rectify those mistakes, for he was fully resolved to make his HISTORY *the vehicle of truth* as far as it lay in his power. Of this he has given frequent proofs. Yet even this very practice of rectifying without loss of time any mistakes which he found he had previously fallen into, will probably be classed by some among the defects of the performance. Be it so. He is more desirous of being classed among *honest men* and *lovers of truth*, than among polished writers, or methodical and elegant historians.

"As to THE CRITICS, *annual* and *quarterly*, as well as *monthly*, he has but little to say to them. He is very sensible of the defects of the work—many of which, however, were unavoidable in existing circumstances, or in a first attempt like his, where many of the necessary materials were not in his possession, or at his command, and seemed for a long while unobtainable. Should *the Work* come before their high tribunal, he asks no favour. They will doubtless see in it many defects, but not more perhaps than he is himself conscious of. They are

welcome, however, to be as severe as they please, provided they deal fairly, or with reason and justice. It may be less cruel to exercise their severity here, than upon some *young authors*, who are in quest of, and panting for applause or literary fame, neither of which has ever been sought for by the present writer. The work being now finished, after many unforeseen delays, *the author* respectfully submits it to the examination and judgment of the candid and intelligent reader, by whom he doubts not its merits and demerits will be rightly estimated. Whatever may be said or thought of the execution, he thinks it must be admitted that there is here brought together such a mass of interesting information relating to LYNN, as few people could have expected to see when the design of this publication was first advertised. So that there may *now* be obtained as much knowledge of the ancient and modern affairs of this Town as of most towns in the county or in the kingdom."

In a word—the *History* of LYNN, whatever may be its imperfections, is indeed a memorial of *the author's* intelligence, research, and industry. It breathes the high-toned spirit of patriotism, and is impregnated with the pure genius of an uncorrupted christianity.

MR. RICHARDS' other publication, historical and biographical, has also no small merit. The title runs thus, and is indicative of its miscellaneous contents—"A Review of the *Memoirs of the Protectoral House of CROMWELL*, by the Rev. Mark Noble, F. A. S. of L. and E., Rector of Barming,

Kent; addressed to the Right Honourable the Earl of Sandwich, the Patron of that work in which the numerous errors of those Memoirs are pointed out, and a great variety of interesting Facts, there misrepresented, are set in a clear and true light: being a proper and very necessary Supplement to that Publication. By William Richards."

This piece was much and deservedly admired by the friends of civil and religious liberty. With his animadversions, Mr. Richards has intermingled curious anecdotes of the CROMWELL FAMILY; every page betokened shrewdness, occasionally seasoned with a caustic pleasantry. Defending his countrymen,—“Some of the principal persons (exclaims the author, indignantly), to whom THE IMMORTAL ALFRED was indebted for his own learning, and who assisted him to instruct and civilize his subjects, were certainly *natives* of the PRINCIPALITY. That country, my Lord, had its schools and colleges when nothing of the kind was known in England! And even at the time when ALFRED ascended the throne of his ancestors, learning appears to have flourished in Wales, as much as it did any where in the western world. That excellent prince was too good and wise not to avail himself of that circumstance. He was very far from deeming it beneath him to employ the enlightened natives of that country, in dispelling the ignorance and barbarity that had long covered and debased his own dominions. He found them well qualified to promote his great and patriotic projects, and he readily employed them. Nor was

the confidence he had reposed in them abused. They laboured in his service with fidelity and zeal; and it must be said that their labours were not in vain. One of them, the celebrated *Asser* was THE KING's *bosom friend* and *chief counsellor*; and we need not seek for any further proof of his transcendant merit—

Let ENGLAND in her *Alfred's* high renown
Boast of a monarch worthy of her crown;
But let not Cambrian science be forgot,
How ASSER taught—how *Alfred* learning got:
Monsters ingrate! how can you *barbarous* call
The men who taught the brightest of you all?
The false historians of a polished age
Show that *the Saxon* has not lost his rage;
Tho' tam'd by arts, his rancour yet remains—
Beware of *Saxons* still, ye Cambrian swains!"

In a letter to Mr. RICHARDS, dated June, 1788, his Tutor and faithful friend *Dr. Caleb Evans* tells him—"I thank you for your observations on *Noble*, and have no hesitation in giving you the palm. Some people, however, think you are too much alive to every supposed reflection on your country."

II. POLITICAL.

His two next Pamphlets were of a political nature, and attracted attention. The one was entitled, *Reflections on French Atheism, and on English Christianity*; the other, *Food for a Fast Day*;

or a few seasonable Hints for the Use of those good People, who believe in the Propriety and Efficacy of Public Fasts. The object of these Pieces was to reprobate WAR; especially when carried on under the plea of checking Irreligion, and promoting Christianity. *Religious Wars* (however unnatural the coalition of such terms), occur in the pages of history. These iniquitous contests were in the opinion of the author intolerable. He hesitated not to denounce such proceedings. Accordingly MR. RICHARDS has this spirited passage, which shows at once the purpose for which he had written.

“What horrid acts of *injustice* have been perpetrated in the world! what torrents of *innocent blood* have been shed on the earth by most holy Popes—most eminent Cardinals—most reverend and right reverend Bishops—apostolic Emperors—catholic and most Christian Kings—sacred Majesties—Defenders of the Faith, and so forth—and all under the mask of piety, in *the name* of the Lord, and for *the love* of GOD and CHRIST!—Who does not see that a Rousseau, a Helvetius, a Voltaire, and a D’Alembert, were angels of light, in comparison with such miscreants? PRIMITIVE and GENUINE CHRISTIANITY consists of all that can contribute to the real welfare and everlasting happiness of mankind. It commands us to *love our enemies*, to *bless them when they curse us*, to *pray for them when they persecute us*. It teaches us to consider all mankind as our NEIGHBOURS and BRETHREN; whose good we are, on all occasions, and at all events, to pro-

mote. It has for its leading and fundamental maxim—*All things whatsoever ye would that men should do to you, do ye even so to them.* CORRUPT CHRISTIANITY, or the *Antichristian System*, is of a very different complexion. Like *Pandora's box*, it is fraught with all manner of evils and mischiefs. It is admirably calculated to promote discord and contention, hatred and malice, rage and revenge, oppression and violence, rapine and murder, war and desolation, deceit and treachery, envy, hypocrisy, and intolerance; and in short, every odious principle or quality, and *every evil work!*"

This eloquent passage is taken from his Piece entitled, *Reflections on French Atheism and English Christianity*. And who can question the justness of the representation? The reddest page in the wars of *Ambition* is blanched into purity by the comparative fury of an unholy and exterminating bigotry*!

In his other piece, *Food for a Fast Day*, occurs a passage of a similar tendency—

"The WARS of *modern Europe* are not unlike the fighting matches of our English pugilists; only they are on a larger scale, and being so, they ought

* History of *Philip the Second*, King of Spain, by Dr. Robert Watson, as well as Dr. Robertson's *History of Charles the Fifth*, exhibit these monsters in their own proper light. Stripped of their adventitious ornaments, they excite the scorn and kindle the hatred of posterity. Religious wars, by whomsoever waged, ought to be held in universal execration.

to be held in greater abhorrence; seeing their *pernicious effects* are infinitely more extensive and dreadful. Their very object and principle likewise are evidently more vile and detestable. What renders them still more hateful is the trick of connecting *Religion* with them, by the appointment and observance of *Fast Days*, &c. which is representing God as the approver and patron of such bloody and diabolical proceedings; and even attempting to join what HE *hath put asunder*. For GOD can no more be the *approver* and *patron* of WAR, than he can be the approver, patron, or author of confusion. It may be very truly said, that where WAR begins, *Religion* ends; THE CHRISTIAN RELIGION at least must end there!"

III. CONTROVERSIAL.

Mr. Richards was engaged in Controversies relative to *Christian Baptism*. This was a subject he had well studied. His principal Tract is entitled, *A serious and plain Discourse concerning Baptism in its Connexion with the first Principles and Spirit of Christianity*, inscribed to "W. Williams, Esq. of Cardigan, one of the Justices of the Peace, and one of the Deputy Lieutenants of Cardigan and Pembroke; to whose approbation and encouragement the following thoughts, in a great measure, owe their appearance in print (first in the *Welsh*, and now in the English language), in testimony of great respect to an amiable and eminent character, and of warm

attachment to a beloved friend. 1793." This piece does honour to his judgment and liberality. Expressing a high opinion of his Pædobaptist Brethren, Mr. RICHARDS states freely his idea of *Christian Baptism*, as represented in the New Testament. This is the alone rule of faith—the alone regulator of practice. An adherence to the Sacred Writings is the dictate of genuine Protestantism; whilst a deviation from them is an approach towards Popery. Extracts from this able Pamphlet might be multiplied; but the whole ought to be perused with attention. Indeed, of all the Author's pieces on Baptism, it best deserves republication. Mr. Williams of Cardigan, on its original publication, left in his will a copy of this Pamphlet, by way of legacy, to each of his children*.

It should have been remarked, that so early as 1781, MR. RICHARDS had been engaged in a controversy with *the Rev. Mr. Carter*, a respectable

* MR. WILLIAM WILLIAMS died Aug. 13, 1799, in the 67th year of his age, having been upwards of *thirty* years in the Christian ministry. As a Preacher of the Gospel, and as a Magistrate, administering justice tempered with mercy, his death was an irreparable loss to the Principality. The *Letters* already inserted in a former part of this work shew a sound understanding, an amiable disposition, and a love of that inestimable blessing of *Peace*, which Jesus Christ left as his best legacy to the world. The *Letters* of Mr. Williams to his friend Richards are more numerous than any other correspondent; and not one of them seems to have been destroyed.—*The memory of the just is blessed!*

minister, of the Independent persuasion—by a REVIEW of his *Strictures on Infant Baptism*. Then followed two other pieces, much read at the time, and applauded. Their titles ran thus—OBSERVATIONS on *Infant sprinkling*, or, an Answer to a certain Publication, entitled, *The Reviewer Reviewed*, and lastly, *The History of Antichrist, or, Free Thoughts on the Corruptions of Christianity*, in a Series of Letters to the Author of the Reviewer Reviewed, and other late Publications. The two first pieces are purely controversial, and were of local interest. The third and last is of general and more lasting utility. The *History of Antichrist* is indeed a large Pamphlet of a hundred and forty-four pages; in which the important subject is discussed with his usual talent, and illustrated by a great variety of information. He spared not the defects of *Protestantism*, and loudly called on ALL Christians to exhibit a nearer approximation to the New Testament. This is the aim of all his theological writings. A slight specimen of this Tract shall be adduced; it is the *Introduction*.

“A PROTESTANT engaged in the defence of *Infant sprinkling* seems to me one of the most awkward figures in the world. He professes the belief of the inspiration of the Scriptures, and their sufficiency as a rule of faith and practice, and at the same time, confidently and zealously asserts the divine origin of a religious rite, which those inspired writings, as is allowed on all hands, *never once mention*! The folly and inconsistency of such a conduct

have been often pointed out ; and the popish champions can always on this ground attack their Pædobaptist opponents with success.

The REFORMATION, it must be allowed, was an event that gave a terrible blow to *the kingdom* of ANTICHRIST. Like the confusion at Babel, it broke a most cursed confederacy. It proved exceedingly favourable to the rights of mankind, and gave an opportunity to thousands of captives to assume their freedom. The fetters of bigotry and superstition were then in a great degree weakened ; and multitudes of those who used to yield unlimited obedience to the mandates of spiritual tyrants, and like the asine offspring of *Issachar*, tamely to crouch down between their burdens, were taught to think for themselves, resist their ghostly oppressors, and act as rational creatures. In short, that event set the subjects of ANTICHRIST together by the ears ; and raised such commotions in his dominions as he will never be able to quell. His house has been ever since *a house divided against itself* : and from that period one may venture to date the beginning of its decay, which in time will inevitably issue in its downfall ! But the REFORMATION was not the restoration of *primitive* or *genuine Christianity* : nor did it introduce a *more consistent* system than that of *Rome*. Whatever advantage the Reformed religion may pretend to over the Popish, it surely *cannot be that of consistency*.

Zuinglius, Luther, Calvin, Cranmer, and their associates, are however rightly enough called *Re-*

formers: and their work is very justly termed a *Reformation*; for it was, in fact, nothing more than mending or improving the old superstition. Had they introduced the system of the NEW TESTAMENT, their work, properly speaking, would *not* have been a reformation, but a *total change*; since that System and Popery are two very different things. No two things in the world can be more so. The Reformers may be said to have produced a new edition of Popery, with additions and amendments—varied, indeed, in some respects, to suit the particular circumstances and tempers of different nations. The religious hierarchies produced by *the Reformation*, and established in different countries, retain the very spirit, and are formed according to the very pattern of the Roman Hierarchy. And how should they be otherwise, consistent with the idea of a *Reform*?—For that clearly implies that they still partake of the *nature*, and bear the *image* of Popery, their common parent. In truth, they all manifestly militate against that remarkable testimony of the glorious Prince of Martyrs—*My kingdom is not of this world*. Intolerance and oppression have marked the progress of all these worldly systems. Their ecclesiastical annals, not excepting those of the Independents of New England, will easily prove the fact.

The Revival of letters must be dated rather earlier than the Reformation; and it appears to have been in no small degree favourable to it. It must be confessed, indeed, on the other hand, that *the Reformation* eventually facilitated the advancement of

literature, and the introduction of CIVIL and RELIGIOUS LIBERTY. Nevertheless, there is no reason to suppose that the Reformers ever admitted these important objects into their plan. Like their opponents, the Papists, they always proceeded with an air of infallibility and supremacy. The weapons of their warfare were the carnal ones of imposition, imprisonment, banishment, and death. Their Hierarchies were consequently established in oppression and blood. Here Papists and Reformers agreed, and went on hand in hand. An honest man, who observes both parties in this point of view, will be apt, perhaps, to recollect those words of Jacob, and apply them—"Simeon and Levi are brethren: instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united*!" The pleasure I feel in looking back to *the days* of THE REFORMATION does not proceed from any admiration either of the systems, or yet of the general conduct of the Reformers; but rather from a view of the many important blessings that ensued, which they neither expected nor wished for. "The *Ecclesiastics* of particular countries," says a learned modern writer, "did indeed at that time emancipate themselves from their subordination to the see of ROME; but they all established hierarchies of their own, according to their several systems; and paid no more regard to the *natural rights* of CONSCIENCE, and the promotion of TRUE RELIGIOUS LIBERTY, than the

* Gen. xlix. 5, 6.

Church of Rome itself—the people only changed their masters. But the advantages that did result from this *astonishing Revolution* are many and invaluable.”

The Tract is enlivened by anecdotes, and the following is worthy of being preserved. MR. RICHARDS meant that it should be applied to certain parts of *Protestantism* as well as to Popery.

“A story has been related by the late celebrated *Mr. Maclaurin*, professor of mathematics in the University of Edinburgh. When that worthy Gentleman was travelling in France, he accidentally fell into the company of a learned *Jesuit*, with whom he travelled several leagues; and, after some mathematical conversation, the Jesuit discovered, and most pathetically lamented *Mr. Maclaurin's heretical* principles, and kindly offered his assistance to bring him into the true Catholic Faith, and, by solving all his difficulties, to introduce him into the pale of that Church, out of which he could hope for no salvation. *Mr. Maclaurin* most cordially embraced his offer: in consequence, the discourse turned for some hours upon the doctrine of *Transubstantiation*: after a full discussion of the subject, the Jesuit, eagerly embracing him, exclaimed, “My dear *Mr. Maclaurin*, you are the best, the truest friend that I ever met with—How happy am I in this blessed opportunity of your conversation!—I shall never forget the obligation which I am under to you, above all men living!”—*Mr. Maclaurin* startled, and beginning to flatter himself that he had

turned the tables, and converted his converter, asked him wherein the obligation consisted? "Why, really," said he, "you have made this same doctrine of Transubstantiation appear so very *absurd*, and so very *ridiculous*, that, for the future, I SHALL HAVE A WORLD OF MERIT IN BELIEVING IT."

A Word in Season, or a Plea for the Baptists, addressed to Mr. Isaac Allen, Minister of the Independent congregation at Lynn, dated Nov. 30, 1804, was MR. RICHARDS' last publication on the subject.

In the year 1806, I requested MR. RICHARDS to epitomise his Pamphlets on *Baptism*; when the following *Address* was produced on the occasion. To BAPTISTS both *Particular* and *General* it must be valuable as a SUMMARY of those generally misunderstood, and not unfrequently despised principles which distinguish them from so large and respectable a portion of the religious world. No apology shall be offered for its preservation. It is written with his accustomed clearness and simplicity.

AN ADDRESS on the *Duration* or *Perpetuity* of CHRISTIAN BAPTISM, with some introductory Hints upon *the Subjects* and *Mode* of that Ordinance.

DEAR BRETHREN,

Distinguished as we are from other religious denominations by our sentiments concerning BAPTISM, it behoves us to pay a very particular attention to the objections of our opponents, as well as to the grounds and reasons of our own faith and practice.

Many have objected, and do still object against us for confining the ordinance to *adults*, and denying it to *infants*. To this we reply, by appealing in our own vindication to the *New Testament*, the only book that contains the authentic and binding law, and genuine history of that institution, where adults always appear as its only legitimate and proper subjects, and where there is neither precept nor precedent for infant Baptism any more than for *infant communion*—or even the slightest mention of, or faintest allusion to such a practice any where to be found, from one end of the book to the other. We further urge, in reply to this objection, that the very nature and genius of Christianity evidently confine *Baptism*, as well as *the Lord's Supper*, to adults, and necessarily exclude infants from both these ordinances, CHRISTIANITY being a *personal* matter; a religion propagated by way of *testimony*, or an appeal to the reason, the understanding, or conscience of mankind; and can never really take place, and its ordinances become binding or obligatory, till men appear by their own personal confession, or profession, to understand, approve, and believe it. The whole tenor of THE NEW TESTAMENT (we add), uniformly coincides with, and confirms these positions; and consequently justifies our excluding infants from the ordinances of the Gospel, which evidently belong to those, and to those only, who appear to believe and embrace that holy and divine religion.

What is here further objected against us is, “our making *immersion essential* to the due administration

of BAPTISM, or our insisting that this Christian rite can be nothing less than the submersion, dipping, or bathing of the subject in water ; while the generality of Christians consider sprinkling or pouring as quite sufficient." To this also we urge in reply, that the whole New Testament account or history of the administration of this ordinance, is uniformly and decidedly on our side, so as clearly to support and justify our sentiments on this disputed point.—The ordinance, we say, was originally performed, or administered in JORDAN, the largest river in the whole country, and at ENON, near Salim, because there was much water there! Our Lord, after John had baptized him in Jordan, went up straightway out of the water. Philip and the Eunuch came to a certain water; and they afterwards went into that water, where the latter was baptized; they then came up out of the said water; all plainly indicating, that the performance then spoken of, or the rite then administered, could be nothing less than immersion. What is said of this ordinance as representing, or resembling a burial and resurrection, is a further confirmation of the truth, or justness of our sentiments on this subject. In sprinkling or pouring there can be no such resemblance or representation; but the case is evidently and strikingly otherwise as to immersion.—Here we also further urge the testimony of the most eminent lexicographers and critics, who make it appear that the Greek words expressive of this ordinance, signify immersion as plainly and necessarily as even our common English words dip,

dipped, dipping, bathe, bathed, bathing, &c. And if any thing were here wanting to constitute a complete demonstration in favour of our practice and way of thinking, we could appeal to the judgment and custom of the Greek Christians, who have always adhered to immersion: a plain and demonstrative proof, that it must be the real and proper signification of the words expressive of Baptism in their language. This ought to settle this controversy, and silence all future objections on this head; for who can be so likely to know the meaning of Greek words as the Greeks themselves; or who so likely to know the true and proper meaning of those Greek words that relate to Baptism, as the Greek Christians, to whose mother tongue, or native language, those same words belong? That they do not, and never did, in their opinion, signify sprinkling or pouring, is certain, for they have never adopted such a practice. On the other hand, that they understand, and have always understood immersion to be naturally and necessarily meant by those words, is equally certain, for such has been their constant practice from generation to generation. This circumstance we ought never to overlook or forget, while combating the present objection, as it will apply effectually and decisively in support of our sentiment and practice, as well as against theirs. It surely must appear, if not providential, yet at least exceedingly remarkable, that the Greek Christians, from age to age, should adhere to this practice of immersion, without ever once attempting to lay aside, or depart from the

same, widely as they have departed from primitive Christianity in a multitude of other matters. How otherwise is it possible to account for this, but by admitting that the Greek words expressive of this ordinance, were so clearly and universally understood among the Greeks to signify immersion, that that practice could not be laid aside there for shame, or without insulting and offering violence to the common sense and common feelings of the people? In as much then as the Greeks, who must have been the best judges in the world, considered immersion as the proper native legitimate meaning of the original or Greek word for Baptism, it must be allowed to be really so; for in the face of such a well-known and undeniable fact, who can avoid admitting it, without appearing blind to the clearest evidence and plainest proof, or a slave to the most unreasonable prejudice?

But the objection which it is designed here chiefly to consider and obviate, is that which militates against *the duration or perpetuity* of THIS ORDINANCE. The people called Quakers, and many of those who have gone under the name of Socinians, have long objected, that *Water Baptism* was a mere temporary rite, and ought by no means to be considered as of perpetual obligation, or as a duty incumbent upon any of the inhabitants of Britain or of Christendom; and this notion is said to be now very rapidly gaining ground in this country. Its advocates are ever asserting, that the ordinance doth not extend to the descendants of professing Christians; being neither

uitable to their circumstances, nor intended to bind them. "Such as have only doubts concerning the Divine authority of infant Baptism, or have been accustomed to consider it as unauthorized by the Scriptures, are often more apt to fall into this sentiment than to adopt ours. Our notion is the opinion of a small part of the Christian world; and the minds of some revolt from a practical compliance with it, as a kind of tacit intimation that they themselves, hitherto, have not been Christians. But men of candour and good sense should divest themselves of such prejudices; they well know, that popularity is no test of truth—that the time was when the Christians were a sect every where spoken against; and that though their profession of Christianity should have been unequivocal, yet if in any respect it hath not been so complete and full as the Gospel requires it to be, it will be no reflection on their wisdom or piety, to make up what has been deficient in the expressions of their reverence to the character and authority of Christ."

In support of the notion which we are now combating, it has been frequently pleaded, that the original words in Matt. xxviii. 20. which our common version renders, "unto the end of the world," ought to be rendered, "to the end of the age." Be it so; what then? Why then, they pretend it will follow, that the end of the age must signify the conclusion of the Jewish dispensation, and therefore that the command to baptize could be in force no longer. But this objection will be sufficiently answered and

refuted by observing, that it equally affects or militates against all the other precepts of Christ, and makes the obligation to observe them to terminate at the same time. For the end of the age applies as much to the "ALL things whatsoever that Christ hath commanded," as it does to BAPTISM :—and so the objection, if it prove any thing, proves that all the precepts of Christ have ceased to be obligatory or binding on Christians at the dissolution of the Mosaic œconomy, or termination of the Jewish dispensation. It must, surely, be very unreasonable and absurd to suppose, that by the end of the age, our Lord there meant the end of that dispensation, when it was, in truth, at an end then, when he spoke the words, and the new or Gospel dispensation was at the very same time commencing. Nothing, therefore, can well be more natural, evident, and certain, than that by the end of the age is there meant the end of the Gospel dispensation, or in other words, the end of the world : so that it will thence naturally follow, that BAPTISM, together with all those other precepts of Christ mentioned along with it in the above passage, do, and will continue to be binding upon Christians till the time of his second advent.

Of the last mentioned passage, as well as that in Mark xvi. 16. others have affirmed that no reference is there had to *Water Baptism*, but only to that of the Spirit, which they are pleased to call, by way of pre-eminence, the Baptism of Christ. But to this it seems a very sufficient reply, that the Apostles understood the words of those passages as relating

to Water Baptism, and practised accordingly; and that whenever they speak of the Baptism of the Spirit, they do not refer to the above passages, as containing any declaration, or the least indication concerning it, but appear to have in view quite another portion of their Master's sayings, and expressed in a very different style. Thus Peter, in his account of what happened in the house of Cornelius, says, "The Holy Ghost fell on them, as on us at the beginning. Then remembered I," (not the words of the above mentioned passages, but) "the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." The Baptism of the Holy Ghost and of fire, and likewise that of affliction or suffering, are only metaphorical Baptisms, or Baptisms in a figurative sense; and they acquire that name from the ordinance under consideration, or the Christian rite of immersion in water. This being an established ordinance of the Gospel, and forming a leading and prominent part of *the Christian service*, it was very natural to denominate the extraordinary and superabundant communication of Spiritual gifts, (which took place soon after our Lord's ascension) as well as the afflictions and sufferings of Christ and his people, a *Baptism*: that is, in a metaphorical sense, or by way of allusion to the above mentioned ordinance.

The very style of OUR LORD's *commission*, proves that he is not speaking metaphorically: "teach all nations, baptizing them—Preach the Gospel to every

creature : he that believeth and is baptized, shall be saved." The language here is very different from what it is when he is speaking of a metaphorical Baptism. Then, as might be expected, he adopts the metaphorical style : he asks his disciples, " If they can be baptized with the Baptism he is baptized with ?" And he says, " With the Baptism I am baptized withal shall ye be baptized." Mark x. 38, 39. He likewise says, " I have a Baptism to be baptized with, and how am I straitened, (pained or distressed) till it be accomplished !" Luke x. 50. And a little before his ascension, speaking to his disciples of his Father's promise, which they had heard of him, he says, " Ye shall be baptized with (or in) the Holy Ghost, not many days hence." Acts i. 5. John the Baptist also, speaking of the additional and superior benefits which our Lord would confer, compared with those derived from his ministry, says, " He shall baptize you with (or in) the Holy Ghost and fire ;" referring, no doubt, to the day of Pentecost. In all these passages, a metaphorical Baptism is clearly seen ; in the former a Baptism of pain and suffering, where Christ and his disciples are represented as sinking in deep waters, and overwhelmed by mighty floods ; and in the latter, the Baptism of the Spirit, or superabundant communication and enjoyment of spiritual gifts, which took place after our Lord's ascension, and resembled a mighty overflowing stream, in which his disciples were immersed and consecrated for his service !—In as much then as our Lord's commission

refers to the ordinance of Baptism, or immersion in water, it must follow, that that rite, or ordinance, was certainly enjoined by him upon the primitive Christians. But the question is, HOW LONG was it to continue, or remain in force?

The advocates for the notion which we are now combating, maintain that *Baptism* could be binding only on the first converts from Judaism, Paganism, or any other false religion, and not on their descendants. But the words and obvious tenor of the commission, as recorded by Matthew, manifestly contradict this. BAPTISM is there most evidently connected with the other precepts of the Gospel, even with those that are confessedly of perpetual obligation; so that they should be allowed to stand or fall together. It is there as clear as any thing need be, that *the duty or obligation* of BAPTISM was to continue, like all the other precepts of Christ, in full force, or be binding on all his disciples alway, even to the end of the world, or expiration of the Gospel dispensation. "Teach all nations, baptizing them," said the risen Saviour, to whom all power was given in heaven and on earth: "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world. Amen."—Here the promise of his presence, aid, and support, to the end of the world, (or that of the present dispensation), is evidently commensurate with the duty or obligation to enforce and observe his precepts:—and Baptism among the rest. Those who hold that *Baptism* is not

binding on the descendants of Christians, owing to the act or obedience of their progenitors, not only maintain what the Scripture contradicts, but seem also to have quite forgotten that Christianity is a personal religion, and can by no means be taken up by proxy. To suppose that a man may practise evangelical obedience, or observe a Gospel ordinance, for, or in the room and stead of his posterity, so as to supersede the necessity of their doing in their own persons what otherwise would have been their bounden duty, would be to suppose what is evidently repugnant both to the letter and the spirit of the Christian religion.

PERSONAL CHRISTIANITY originates in *the belief of the Gospel*; that belief is followed by a confession of the same; and that confession or profession of faith in Christ is evidently connected with, and ought never to be separated from Baptism, in which the believer is solemnly introduced or admitted among the disciples, or visible followers of Christ. This ordinance appears to have been originally observed for the purpose of putting on Christ, or that the persons baptized might thereby take upon them his name: hence we read of being baptized in, or into the name of the Lord Jesus, and of putting on Christ in that ordinance. Acts viii. 16; Gal. iii. 27. Now, brethren, this must be the common concern of all Christians; those of the present day, as well as those of the first age; those who are descended from Christian parents, as well as those who come over to Christianity from Judaism, Paganism, or any other

false religion. There is therefore no reason to imagine that the law of Baptism is become obsolete: nor can there be any just reason to distinguish, as to the duty or obligation of being baptized between the first converts to Christianity and their believing descendants.

Upon the whole, then, as *Water-baptism* is in the commission evidently connected with the preaching, the belief, and the profession of the Gospel, we may venture to conclude and assert, that while preaching the Gospel continues to be a duty, it will also continue to be the duty of all who embrace or believe that Gospel, to make a public and solemn confession, or profession of the same, and on that confession or profession to be baptized in, or into the name of our Lord Jesus Christ; thereby signifying that he is their chosen Master, Lord, and Saviour; and they his willing disciples, servants, and subjects.

Among the different passages of Scripture, which those who deny *the perpetuity* of BAPTISM have pressed into their service, that in Rom. xi. 16. is one of the most remarkable, "If the root be holy so are the branches." But what can these words have to do with Baptism, any more than with the Lord's Supper? In truth, they have nothing at all to do with either; but evidently refer to quite another matter, even the state and condition of the Jews, or the future calling and conversion of that nation. As well, therefore, might an exemption in behalf of

the believing descendants of Christians from the obligation of making a personal profession of their faith in Christ be pleaded from this passage, as that in regard to Baptism.

Another passage which has been forcibly dragged into the same service, is that in 1 Cor. vii. 14. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy." From these words it has been argued and insisted upon, "That if one of the parents of any child, and much more, if both its parents be in a state of holiness, or in the profession of Christianity, that child is a Christian, or holy in the sight of God, and entitled to all the privileges of the religion of Jesus Christ, without Baptism." In answer to which it may be observed, not only that the sense here put on the word holy appears very doubtful, if not inadmissible ; but also that the passage itself does not speak of Baptism, or any way refer or allude to it ; and that whatever conclusion is drawn from it, with respect to the offspring, where one of the parents is a believer, the same holds also with respect to the unbelieving parent, who is expressly said to be sanctified, or made holy by the Christian or believing partner. At any rate, this passage cannot affect the question about the perpetuity of Baptism. It is curious enough, however, to see this and the former passage, so often and warmly urged to prove the right of the children of

Christian parents to Baptism, alleged as a proof that it is improperly administered to such*. In both cases they appear to be very ill applied: and surely such applications of Scripture can be no better than what the apostle calls, "handling the word of God deceitfully."

Other passages sometimes employed in this service (not, indeed, as direct proofs against the *perpetuity* of BAPTISM, but rather as proofs of its insignificance, or its being of but small moment), are, John iv. 1. where it is observed that, "Christ himself did not baptize;"† and 1 Cor. i. 17. where Paul says that, "He was not sent to baptize, but to preach." In answer to which it has been alleged‡, that "If the disciples of Christ baptized under his direction, the practice hath the same authority, as if it had been performed by himself. As to the declaration of Paul, it can mean no more than, that to preach was the principal thing he was to do in person:"—to baptize, he might, and did appoint others, who might be fitter than he was for that service; especially, if we may give any credit to the report, that he was himself but a small and feeble man. At the same time it ought to be remembered, that we learn from his own testimony, that he himself sometimes administered this ordinance: which seems very plainly to indicate, that he did not think so very lightly of it, as some of

* See Toulmin's *Essay on Baptism*, note, p. 37.

† Ibid, p. 29.

our opponents would have us to imagine. That both the apostle Paul, and our blessed Lord himself, were very far from thinking lightly of Baptism, or deeming its observance dispensable or temporary, may be justly inferred from their own memorable example; for they both paid it the highest honour, by a zealous and solemn compliance with the divine law or precept by which it had been enjoined. Such examples are, surely, highly worthy of our imitation, and ought to confirm and establish our attachment to this venerable and sacred institution.

But no argument, perhaps, has been urged with greater confidence, or deemed more decisive against *the perpetuity* of BAPTISM, or for its not being binding on the descendants of Christians, than that which is founded upon a pretended Jewish Baptism, supposed to exist at and before the coming of Christ, and from which it is presumed the Christian ordinance has been derived. On this ground the opposers of the perpetuity of Baptism contend, that the practice of Proselyte Baptism among the Jews, was the rule and model of the Apostles, in regard to the administration of CHRISTIAN BAPTISM; and that it must have induced and directed them to understand our Lord's commission, (Matt. xxviii. 19.) as implying that BAPTISM was only to be used by those who should be converted to Christianity from a different profession, the pollutions of which were considered as washed away by it. And they assert, that though the children of such converts were to be baptized with their parents, all that

descended from them, after they were initiated into the Christian church, were to be considered as baptized in them. "Such (say they) was the case with the Jewish Proselytes who were baptized together with their children, upon their admission into the Jewish church; whereas, all those who descended from them afterwards, were looked upon as having no need of Baptism."

To all this it may be replied, 1. That it proceeds altogether on a ground or principle about which *the New Testament* is totally silent. Nothing is there so much as hinted, of the Apostles being to follow such a model, or even that there existed such a rite as this pretended Proselyte Baptism: what a work of darkness, therefore, must the managers of this argument have taken upon themselves! 2. No proof has yet appeared from any quarter whatever, of the existence of such a practice among the Jews, either at, or near the time of Christ; which, surely, ought to have been done, to give the argument any degree, or any appearance of weight and force; and till it be actually done, the argument, if it may be so called, is entitled to no reply, and ought to be treated with contempt. 3. Some of the most eminent writers, even among the Pædobaptists, have given up the point, as utterly untenable and a mere fiction: such as Dr. Owen, Dr. Jennings, and Dr. Lardner; men whose knowledge of Jewish customs and antiquities must have been very extensive, and very accurate, so that it may be very safely concluded, that no such practice or ceremony did really

exist among the Jews in our Lord's time. 4. Dr. Gale also, and Dr. Gill, among the Baptists, have gone upon the same grounds, and denied that there existed such a rite as the Baptism of Proselytes among the Jews, in John the Baptist's or our Lord's time, and even long, very long after that period. The latter (Dr. Gill) has elaborately and fully investigated that question, in his "Dissertation concerning the Baptism of Jewish Proselytes," published by Keith, in 1771; where he makes it appear, that there are no traces whatever to be met with in Jewish writings, of such a baptismal rite existing among that people, till several hundred years after the death of Christ; and then it appears, and is to be classed amongst their most stupidly senseless inventions and corruptions. To this dissertation no writer on the other side has ever yet attempted a reply; so that the fact may be concluded to be incontrovertible. This being the case, we may safely venture to look upon this ancient-jewish-proselyte-Baptism as a mere Jewish fable, an idle figment, totally unworthy of the least credit; and, consequently, incapable of rendering the smallest service to the cause of the opposers of the perpetuity of Baptism, or yet to any other cause. Here also it may be noted, as another curious circumstance, that this pretended Jewish-proselyte-rite, which some of the opposers of the perpetuity of Baptism have considered as a most substantial proof, that the ordinance ought not to be administered to the children or descendants of believers, has, on the other hand,

been considered by some zealous, learned, and eminent Pædobaptists, as the main pillar of the right and title of such to the said ordinance. But it is impossible for either party to raise a solid argument on so rotten a foundation.

What has been said, it is presumed, makes it sufficiently clear, that *the law* of BAPTISM is not yet become obsolete, but remains still as binding as ever upon the disciples of Christ. But while we affirm this, and are fully persuaded of its truth, it behoves us to take good heed to the design and import of the ordinance, and never lose sight of that doctrine, or those truths which it is intended to hold forth to us, and impress upon our minds; to which if we are inattentive, our attachment to the institution itself, or our zeal for it, can be of but little avail or worth to us. If we consult THE NEW TESTAMENT, we shall find in regard to *Baptism*—

1. That it represents the Believer, or Subject, as assuming a new name, even that of CHRIST, or a *Christian*: hence the converts were baptized in or into the name *of the Lord Jesus*, and are said to *put on Christ*, in this ordinance. This is an important idea, and well adapted to keep us in mind that Christ is our Lord and Master, and that we ought, above all things, to obey and follow him, even through evil as well as good report.

2. That it represents the convert or subject, not only as assuming, or sustaining a new name, but also as being *a new creature or new man*; so that

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age! But we will here
hoping that its contents
at least, in some measure
satisfaction of the inquisi-
especially if he ever wishes
THE ROYAL TOUCH, of
perhaps a more particu-
count than in any other po-

To the Merchant and
every description, the
Companies of Trade,
Monasteries, or Religious
an instructive and amu-

the change is not merely nominal, but real, implying a change of mind and character, as well as of name. In other words, that it represents the Convert, or Subject, as entering upon a new, holy, and divine life; and so it may be considered as a sign of regeneration, or that the person baptized is *born from above, begotten of God, created anew in Christ Jesus, unto good works.* John iii. 5. Rom. vi. 14. If Baptists are inattentive to the doctrine of the new birth, and to that of the new and divine life, or the obligation which the Gospel lays them under to walk in newness of life, conformably to their Saviour's doctrine and example, they must be more inexcusable than other men, seeing all that is strongly, and most solemnly inculcated upon them in their *Baptism.*

3. That it represents *the Remission*, or washing away of his sins, as a privilege which the convert, or believer, is now entered into the enjoyment of: accordingly Peter says to the convicted Jews, "Repent and BE BAPTIZED every one of you, in the name of the Lord Jesus, for the remission of sins;" and Ananias says to Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts ii. 38. xxii. 16.

4. That it also represents *the death, burial, and resurrection* of CHRIST, together with the Christian's communion with, and conformity to him therein; as well as his firm belief of those facts, so important and interesting, as the principal grounds of his hope, and the main sources of his

consolation, in this vale of sorrow and tears. Agreeably with this, are the Apostle's words to the Romans, "So many of us as were baptized into Jesus Christ, were baptized into his death : therefore we are buried with him, by Baptism, into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." To the same purpose he mentions also to the Colossians, being "Buried with him in Baptism, wherein also you are risen with him, through the faith of the operation of God, who raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with Christ, having forgiven you all trespasses."

Attention to these things, brethren, ought to be carefully and constantly recommended among you, as an incumbent duty, and as likely means of increasing your earnestness in your Christian profession, and of leading you to act *as becometh the Gospel, and to be zealous of good works, to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of THE GREAT GOD, and our Saviour, JESUS CHRIST!* As CHRISTIANITY excels all other religions, its professors may be expected to excel all other men, or at least to be daily and earnestly aiming at it. CHRIST is a perfect character, the most excellent of all teachers, and most worthy of

being followed. Let the imitation of him be our constant and chief concern. As connected with him, more may be expected from us than from other men. "What do ye more than others?" was a question he once put to his primitive disciples, and a question which evidently implied that more was certainly required of them than of others. As *Protestants*, there is more required of us than if we were Papists, or Roman Catholics; and as *Protestant Dissenters*, more still; and most of all, as BAPTISTS, who profess to separate from Papists, from Protestants' Establishments or Hierarchies, and from other Protestant Dissenters, for the sake of Gospel purity, and unadulterated Christianity; or for the love of Christ, and in order to follow him, and adhere to THE NEW TESTAMENT more closely and fully than what is done by the other religious denominations of our country. May it be your daily and constant care to give unequivocal evidence and full proof, that your religion consists not in word only, but in power; not merely in name, but also in reality; not in profession, or vain pretence, but in deed, and in truth! Thus shall you most effectually stop the mouths of gainsayers, and under the blessing of God, ensure, through all the Churches, a happy revival, and the restoration of real, permanent, and increasing prosperity. Amen.

W. R.

Lynn, May, 1806.

IV. MISCELLANEOUS.

The Productions already enumerated, are all the *published* works of MR. RICHARDS, for the pieces remaining to be noticed, are not only inconsiderable in their size, but appeared in periodical publications. On these occasions, however, he threw off *fifty* or a *hundred* copies, to present to his friends. This was a practice which he indulged during the latter years of his life. The following is a correct list of them :—

A Brief Account of the original State of the Sacred Writings, contains much useful information respecting the division of the Old and New Testament into chapters and verses ; their different translations, with the means taken towards their more general diffusion among the people. In his opinion THE SCRIPTURES were a treasure of unspeakable value, which ought to be thrown open to all the world.

Reflections on Allegorical Preaching, are judicious and impressive. To young ministers they afford hints tending to render more acceptable the labours of their ministry. His instances of *Allegorical Preaching* are ludicrous, and exposed in a happy strain of pleasantry. Robinson justly remarks, that *the pulpit* has been the seat of wisdom, and the sink of nonsense ! Mr. Richards was of opinion, that *judicious preaching* was an effectual mode of promoting the interests of Christianity.

His *Account of the first Introduction of the Gospel into Britain*; his *Sketch of MORGANT or PELAGIUS*; as well as of *the State of Christianity in Wales, down to the time of Wickliffe*, were printed in the same year, and meant, at a future period, to make up one work. Of these pieces nothing shall be here said, as they will soon appear before the public in conjunction with his *Cambro-british Biography*. The above pieces, and many others, were inserted either in the *Theological Repository*, during the year 1807, or in the *Monthly Repository*, on various occasions. He had promised communications to the *New Evangelical Magazine*, whose Editor was apprised of their worth, and regretted that death prevented him from enriching the pages of his miscellany. He had indeed begun also to make communications to the *Baptist Magazine*. His first piece, however, not obtaining immediate insertion, he waited for an explanation, but it did not take place till after his decease. It would not, however, have impeached either the understanding or the benevolence of the Editor of this miscellany, had he condescended to have paid a tribute of respect to this good man's memory.

Here the reader will allow me to express my regret that literary characters should defer the completion of any work deemed useful to mankind. MR. RICHARDS meant to produce the above BIOGRAPHY of *Welsh Ministers*; who had suffered chiefly during the Stuart dynasty for conscience-sake. The work would have resembled the *Non-*

conformist's Memorial, edited by the late Rev. Samuel Palmer, of Hackney. It was his favourite theme, and through a series of years he was bent on its accomplishment. The work, however, was never completed. Above any other man *he* would have excelled in the accomplishment of the task; such was his knowledge of the ecclesiastical history of his native country; so enlightened and conscientious a *nonconformist*, would have rendered justice to the subject. In a similar manner, my friend, the late Rev. *Hugh Worthington*, suffered the dæmon of procrastination to predominate. Again and again he promised to leave with his numerous and respectable flock a *volume of Sermons*, as a memorial of his long and acceptable ministry. This engagement he never fulfilled. *Whatsoever thy hand findeth to do—DO IT WITH THY MIGHT*, is not more the precept of religion, than it is the dictate of sound philosophy*.

MR. RICHARDS wrote likewise for the *Cambrian Register*, a work devoted to the illustration of the customs and manners of the Principality. The introduction to the *Third* volume was his final communication. Such was his zeal to uphold the

* See an able and well written work, on *Protestant Nonconformity*, by Josiah Conder, in two volumes; also a small volume, by Dr. Robert Winter, exhibiting the principles of Dissent with neatness and precision. A SERMON on *Nonconformity*, by the Rev. Mark Wilks, contains much information, written under the inspiration of civil and religious Liberty.

fame of CAMBRIA, that his expiring regrets involved the welfare of his native country. And here it will be proper to notice, that he composed and published a variety of small pieces in THE WELSH LANGUAGE, which he wrote with ease and propriety. His DICTIONARY of *Welsh* and *English*, (a work of minute and wearisome labour), is in high repute—the counterpart of *English* and *Welsh*, was never finished. At an early period of life he translated into the Cambro-british tongue an *Essay* on the advantages of *Religious Marriages*, by the late Mr. Johnson, of Liverpool. MR. RICHARDS also translated into the Welsh tongue certain *corrected passages* of *Gilbert Wakefield's* Version of the New Testament. He proves himself the best friend of the Sacred Writings who is intent upon gaining an accurate knowledge of their contents. Nor must it be forgotten, that he carried on a controversy of some length on *Baptism*, with some of his own countrymen. It is difficult to say, whether he wrote the English or the Welsh languages with the most propriety. Of the Welsh tongue he was passionately fond—incessantly engaged in the delivering of Welsh sermons during his stay in the Principality.

This enumeration of the productions of my *deceased Friend*, must not terminate without mentioning certain *occasional papers*, entitled, THE SEASONABLE MONITOR; or, *Temperate Remonstrant*. They appeared at very unequal distances of time from each other. Some possessed a local interest, others were of a more general

cast. As to their complexion, they were both *religious* and *political*. Their number was only *seven*: diminutive in their size, but powerful in their tendency. The first was published in the year 1812, the last in 1818, only a few months previous to his decease. In the first was republished his *Plea for Reading the Scriptures*, inserted in the former part of this Memoir. The second was a general *Illustration of True and False Religion*; the third was a *Picture of Christendom and its Christianity depicted*; the fourth, *the Picture Retouched*; the fifth, *the ancient Query, What mean you by this Service?* the sixth, a *Practical Address*; and the seventh, on *Primitive Christianity*. With the last the writer had evidently taken great pains, demonstrating how much he had at heart the promotion of TRUE RELIGION, apart from all the abominations of a corrupt Christianity. Take the following brief specimen—his delineation of *the true Christian Character*, is deserving the attention of ALL the professors of Christianity—

“The true *Christian Character* is neither more nor less than THE SAVIOUR’S *image* borne by his servants; and *Christianity*, in its most essential part, consists in the imitation of JESUS CHRIST, and conformity to him. He is that great object that *Christians* are always to have in view, and the pole-star that should ever direct and regulate their progress! By having their eyes constantly directed to and fixed upon him, HIS IMAGE becomes reflected as it were upon them—so that he may be

said to be *formed* in them, and to *live* in them! Every thing in this MATCHLESS RELIGION—its discoveries, doctrines, ordinances, and institutions may be said to be all calculated to produce this excelling and glorious effect, and so especially in the character of its GREAT HEAD and LEADER, PATTERN and EXEMPLAR, who incomparably excels all others. THIS RELIGION, essentially and substantially, consists in the *imitation* of and *conformity* to him." This representation of *the Christian Character* accords with the view of it given by the amiable and learned Archbishop Newcome, whose mind was enlarged and sublimed by a scriptural piety.

The other *Extract* from the MONITOR, which shall be given, is of a political nature. MR. RICHARDS rejoiced indeed, as every good man must, in the return of PEACE, after the long and widely diffused ravages of the devouring sword! But with every true lover of civil and religious liberty, he deplored the resuscitation of evils, which he had fondly hoped had been consigned to eternal oblivion. His views of the future amelioration of mankind were not those of a visionary, for they were sanctioned by reason and revelation. To such scenes the hallowed finger of prophecy points with a direction that cannot be misunderstood. Hence great and good men, of every denomination, have indulged these prospects with a luxury that is indescribable. The temporary interruption of these truly Christian enjoyments cannot but be lamented. An allowance will be made by

every candid mind for a holy indignation which breaks out on the occasion—

“Now as to *the question* here proposed to the intended observers of the approaching thanksgiving-day—*What mean you by this service?* It certainly behoves them to be able to answer it to their inquiring neighbours, as well as to their own consciences. Those neighbours would perhaps make their interrogatories somewhat as follows—We hear of some mighty benefits and blessings which we are about to enjoy, as the glorious fruits of the War in which we have been so long engaged, and for which we are required to offer to God our public thanks. We wish, therefore, to know what these benefits and blessings really are, and those precious fruits which are become the subjects of so much exultation. Are we to reckon among them—*the restoration of THE POPE*, the *re-establishment of THE INQUISITION*, and the *recall of the JESUITS?* These certainly are among the genuine fruits of our late mighty exertions. But if we mean to call them benefits and blessings, our national character must be greatly altered. Is the *restoration of the BOURBONS*, the most bigotted and persecuting, despotic and unprincipled royal family in Europe, to the ill fated thrones of France, Spain, and Naples, to be esteemed among the said benefits and blessings? If so, the love of Freedom and Protestantism must have left us. Our querists may ask further, if the evident revival of the vile principles of intolerance

and religious persecution, with all the arbitrary and slavish maxims of the days of the Stuarts, are to be deemed benefits which call for exultation and thanksgiving? Some of the answerers probably would say—No—we exult for *the peace* and *the glory* which England has acquired. The others might reply—As to *peace*, we have made none with the French nation, but only with *him*, whom we have forced upon it, who was our tool and our pensioner—and as to *glory*, is it any other than that of having done more than any other nation towards perpetuating the enslavement and miseries of mankind?”

His *Picture* of CHRISTENDOM and its CHRISTIANITY, and *the Picture retouched*, have some impressive passages. The latter thus concludes,—

“Though what *the world* commonly calls CHRISTIANITY has no real or just claim to that name, and is in truth a spurious religion set up in opposition to it, and may, therefore, be properly called *anti-christianity*—this is so far from weakening the evidence in favour of *the religion* of THE NEW TESTAMENT, that it really confirms it, because that *Sacred Book* has frequently foretold the rise and spread of such a religion. Its actual existence, and whole history may, therefore, be placed among the evidences of the divine authority of the New Testament. As to the persons who compose this immense community, it is readily granted that there are many good men among them, like Naaman in the court of Benhadad, Daniel in that of Nebu-

chadnezzar and of Darius or the *Saints* in Cæsar's family. But the voice of God is—*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues!*"

In his *politics* MR. RICHARDS was free and liberal, as may be inferred from the extracts already given of his writings. Disclaiming the monstrous creed of "Many made for one," he thought well of no government that had not for its object the happiness of the people. REFORMATION, not *Revolution*, was the fondest wish of his heart. Public measures he contended, were at all times the fair subject of discussion. Arbitrary and unconstitutional proceedings were not to be endured. *Wickedness in high places* he denounced, for he was a man of fearless and unbending integrity! This occasioned him to be spoken of, by those who knew him not, as cynical and hypercritical, but by these senseless calumnies he was not to be deterred from the straight forward path of duty. He knew his own motives, and disdained to apologize for uprightness of conduct. Herein he acted in his own real character of an *ancient Briton*. For Henry, in his *History of England*, remarks, that "the character which Tacitus gives of the *Ancient Britons*, even after they had submitted to the Roman government, but before they were enervated by Roman luxury, is probably very just and certainly very honourable.—'The Britons (says Tacitus) are a people who pay their taxes and obey the laws with pleasure, provided no *arbitrary* ille-

gal demands are made upon them, but *these* they cannot bear without the greatest impatience. For they are only reduced to the state of subjects not of slaves!"

His favourable idea of the BRITISH CONSTITUTION, consisting of king, lords, and commons, MR. RICHARDS has expressed in his writings. But he most strenuously maintained the necessity of an *equilibrium* being observed for the well-being of the subject. The Reformation of the *House of Commons* was, in his opinion, of imperious and indispensable necessity. He was an *honest sound Whig* of the old school. "In general all mankind (says BLACKSTONE,) will agree that *government* should be reposed in such persons in whom those qualities are most likely to be found, the perfection of which is among the attributes of *him* who is emphatically styled THE SUPREME BEING. The three grand requisites, I mean, of wisdom, of goodness, and of power—*wisdom* to discern the real interest of the community, *goodness* to endeavour always to pursue that real interest, and strength or *power* to carry this knowledge and intention into action. These are the natural foundations of SOVEREIGNTY, and these are the requisites that ought to be found in every well constituted government." However I am free to confess, that with all the abuses of the British Constitution, NO NATION, on this side of the Atlantic, possessing ampler portions of *practical* liberty, civil and religious, can be found throughout the world.

To lead men from "evil to good, from good to better, and from better to best," is the essence of philanthropy. As to the means employed to ameliorate the human condition, it must be left to the judgment of the individual who is willing to attempt the Herculean task. In this momentous business few are agreed. *My deceased friend* had the zeal without the gloom of fanaticism, the ardour without the extravagance of modern philosophy. In his opinion, the august genius of CHRISTIANITY, imparting knowledge, virtue, and piety, was the only infallible medium of improvement. Next came *civil* and *religious Liberty*, in their purest forms, to confirm as well as to perpetuate every terrestrial blessing. Lo—*peace* and *plenty*, the result of UN-CORRUPTED RELIGION, and of WISE LEGISLATION, close the train, and would be seen diffusing their benignant energies throughout the land! MAN, thus enlightened and disciplined, retains the immunities of his condition. Generations rise and fall agreeably to their original destination. The race of Adam, having passed their lives benevolently and piously, enter on earth the abodes of immortality! The constituents of a rational *Millenium* are no other than the diffusion of human happiness, and the emblazonment of the divine glory—

Heart-calming hope and *sure*—for hitherward
Tend all the tumults of the troubled world;
Its woes, its wisdom, and its wickedness
Alike—so HE hath willed whose will is *just*!

Theologians of sentiments opposite as the poles, agree that *the Millenium*, come whenever it may, ensures the utter extinction of injustice and oppression, of prejudice and passion, of intolerance and bigotry. ANTICHRIST is that accursed evil which, having been solemnly denounced during a long course of revolving centuries, THE LORD JESUS CHRIST shall *consume with the spirit of his mouth, and destroy with the brightness of his rising**.

* The reader may consult *A Volume of Discourses on the Millenium*, by Dr. Bogue, and the last Address on *Human Perfectibility*—of *Lectures*, delivered by W. J. Fox, at Parliament-court. The publications of the *Rev. James Bicheno*, of Coates, Oxon, on the Destruction of Antichrist, may be perused to advantage. His theories, however excursive, are rendered uniformly subservient to the interests of practical religion.

PART III.

*From the Conclusion of MR. RICHARDS' Ministry,
including his Marriage, to his Death, with
Tributes of Respect to his Memory, and con-
solatory reflections on the nature and employ-
ments of Heaven.*



MEMOIRS,

&c.

PART III.

Thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra—what persecutions I endured; but out of them all the Lord delivered me.

1 Tim. iii. 10, 11.

FROM the preceding pages it appears, that MR. RICHARDS pursued through *evil and good report* the even tenour of his way. Having relinquished his stated pastoral charge, he still preached occasionally, in Lynn and its vicinity. Indeed he about this time visited Lincoln, and might have settled there with a congregation. But he felt no inclination to abandon his original and favourite residence at Lynn. Here he enjoyed a respectable circle of connexions, both among Churchmen and Dissenters. They knew his worth, and studied his happiness. So late as 1812, he had not relinquished his zeal for the diffusion of

religion amongst his townsmen, with whom he had resided for near half a century. In the erection of *Salem Chapel*, he took an active part; and fervent was his prayer for its prosperity. From his own account of the Chapel (already inserted) that edifice must, whilst it endures, remain a memorial of his ardent desire to promote the interests of Scriptural Christianity. The name of *Salem* was no doubt given by him to this new place of worship, in allusion to a chapel of a similar appellation—the building of which his excellent father had meditated when Providence called him to a better world. This association of ideas must have revived a pleasure gratifying to his filial heart.

But I must proceed to mention an event destined to occasion the greatest alternation of joy and sorrow that this good man experienced throughout life. The visitation, alas! not unfrequently marks the chequered condition of humanity.

MR. RICHARDS again visited the Principality in the Spring of 1803, and brought back with him a *Lady*, the daughter of a respectable farmer, to whom he was united during his stay in Wales. With this his truly amiable countrywoman, he lived most happily for near two years. She augmented his joys, and divided his sorrows by the exercise of all the virtues which enter into the essence of connubial felicity. Disparity of years was annihilated by an union of hearts. Her *Epitaph* inscribed over her remains at Wisbeach, shall tell the remainder of this

melancholy tale. It has a touching simplicity, evincing the sensibilities of a deeply wounded heart—

This *Plain Stone* is here erected
in mournful Memory of
EMIAH RICHARDS,
The beloved, affectionate, and excellent Wife
of *William Richards*, of Lynn,
Who e'er retained for her this heartfelt boast,
"That he who knew her best, did love her most."

Never was separation or bereavement more
unfeignedly and sorely bewailed,
or the loss of *an amiable Wife* more deeply
and deservedly lamented
by a sorrowing husband:

Yet *he sorrowed not as those who have no hope* ;
for HE believed that *she* was a REAL CHRISTIAN.

She died Jan. 3, 1805,
in the 29th year of her age.

Stranger or Friend ! hast THOU a *partner* dear ?
Go, press her closer to thine aching heart :
With silent wing the moment hastens near,
The solemn moment when YE too must part !

After this sad event MR. RICHARDS never visited Wisbeach without frequenting the spot where the ashes of his beloved spouse are deposited. Here he would pass an hour of serious and solemn reflection. *Meditation among the Tombs* is a profitable exercise. The passions are hushed, and the ten-

derest emotions of the human heart indulged. The world recedes, and even sinks in our estimation. The soul concentrated within herself, meditates on MORTALITY and IMMORTALITY—

It is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias.—Matt. xvii. 4*.

Methinks—IT IS GOOD TO BE HERE—

If thou wilt, let us build—but for WHOM?
Nor Elias nor Moses appear,
But the shadows of *eve* that encompass the gloom,
The *abode* of THE DEAD and the *place* of THE TOMB.

Shall we build to AMBITION? Oh no—

Affrighted he shrinketh away;
For see—they would pin him below
In a small narrow cave, and begirt with cold clay,
To the meanest of *reptiles*—a peer and a prey.

To BEAUTY? Ah no—she forgets

The charms which she wielded before,
Nor knows the foul worm that he frets
The skin which but *yesterday* fools could adore
For the smoothness it held or the tint which it wore.

* The following original commentary was written in Richmond church-yard, by HERBERT KNOWLES, who died, aged 19, Sept. 17, 1818, only four days after the decease of my friend. RESURGAM—so reiteratedly emblazoned on *the proud Escutcheon*, is a comprehensive word; it embraces in its wide grasp the sum and substance of our COMMON CHRISTIANITY.

Shall we build to the purple of PRIDE,—
The trappings which dizen the proud ?
Alas ! they are *all* laid aside,
And here's neither dress nor adornments allowed,
But the long winding-sheet and the fringe of the
shroud.

To RICHES ? alas ! 'tis in vain—
Who hide, in their turns have been hid,
The treasures are squander'd again,
And here in *the grave* are all metals forbid,
But the tinsel that shines on the dark coffin lid.

To the pleasures which MIRTH can afford,
The revel, the laugh, and the jeer ?
Ah ! here is a plentiful board—
But the guests are all mute at their pitiful cheer,
And none but *the worm* is a reveller here.

Shall we build to AFFECTION and LOVE ?
Ah no—they have wither'd and died,
Or fled with the spirit above :
Friends, brothers, and sisters are laid side by side,
Yet none have saluted, and none have replied.

Unto SORROW ?—the dead cannot grieve,
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve—
Ah ! sweetly they slumber, nor love, hope, or fear,
Peace, Peace is the watch-word, the only one here !

Unto DEATH ? to whom monarchs must bow ?
Ah—no—for his empire is known,
And here there are trophies enow !
Beneath the cold dead, and around the dark stone
Are the signs of *a sceptre* that none may disown.

The *first* tabernacle to HOPE we will build,
And look for *the sleepers* around us to rise !
The *second* to FAITH, which ensures it fulfill'd !
And the *third* to THE LAMB of *the Great Sacrifice*,
Who bequeath'd us them *both* when HE rose to the
skies !

MR. RICHARDS overcome with grief, withdrew himself from society ; nor did he appear abroad even amongst his friends for seven years. To use his own expressive words (in the preface to his *History of Lynn*), “ A sudden and severe domestic affliction, from the effects of which he has never recovered, obliged the present writer to seek in solitude some alleviation of his sorrow, which he despaired of finding in the way of social intercourse, and even found himself incapable of attempting it, without offering unbearable violence to his feelings.” Thus shut up in retirement, and buried amongst books, he tried to beguile his melancholy by forming and pursuing certain literary projects, among which was an *Ecclesiastical History of Wales*, which had often before employed his thoughts, and likewise a general *History of Lynn*, which has been his place

of residence now near *forty years*, and whose history had also not unfrequently engaged his attention."

During this long interval of MR. RICHARDS' seclusion from society, another circumstance heightened the distress, and augmented the gloom of his condition. A particular friend, the late *Rev. Daniel Jones*, of Trowbridge, recommended to him, about five years after the loss of his wife, a *Lady* in Wales, *Miss Elizabeth Price*. An union with her, he thought, might be the means of restoring him to his friends, and rendering him happy the remainder of his days. She was intelligent and pious, mild in her temper, and gentle in her manners. With her he corresponded, and a mutual attachment had commenced; but alas! she was snatched away by a very sudden indisposition, deeply lamented, and by no individual more than by the *subject of this Memoir*. This second blow rendered him almost inconsolable. These are delicate topics for the eye of the world. But it is the dissolution of these exquisitely endearing attachments that embitters our enjoyments. Poisoning human happiness at the very fountain head, it dries up the springs, and withers all the energies of terrestrial felicity! Religion alone administers effectual relief; holding up to view the uncontaminated and never-dying glories of a better world.

Throughout his life, beside an application to literary pursuits, MR. RICHARDS was engaged in an extensive correspondence. He had a large acquaintance in *England* and *Wales*, as well as in the

United States of America. With ministers of nearly every denomination, he exchanged letters on almost every subject, more particularly on his favourite topics of History and Theology. His advice was often asked, and his opinion frequently requested, by his junior brethren in the ministry. And no individual was more ready to render any service in his power, either for enlightening or improving mankind.

Among his numerous correspondents were the Drs. Caleb Evans, Thomas Llewellyn, John Ash, Morgan Jones, John Williams, John Rippon, Charles Lloyd, and John Jones, author of an excellent Greek Grammar, and various theological publications—also the Rev. Messrs. Hugh Evans, William Williams, Rees David, Thomas Hilier, William Wilkins, T. Dunscombe, Abraham Booth, Job David, Daniel Jones, James Murray, Archibald M'Lean, Joshua Thomas, his son my friend and neighbour Timothy Thomas, Dan. Taylor, John Deacon, Joseph Free-stone, Benjamin Phillips, J. Jones, of Merionethshire, and some leading Ministers of the Principality*.

Three Letters only of *Robert Robinson* have been found, one of which is deserving insertion. It is

* The Rev. *Joshua Thomas*, of Leominster, knew more than any contemporary of the concerns of the Baptists throughout the kingdom. MR. RICHARDS may be an exception; but even he had that opinion of his information that he carefully abridged a *manuscript volume* on the History of the Baptists, now deposited in the Museum of the Education Society, Bristol. This truly apostolical minister of Christ, Mr. Joshua Thomas, died at an advanced age, *coming to the grave as a shock of corn in its season.*

penned with that inimitable simplicity, which characterizes all his productions. The Epistle is in reply to a letter of Mr. Richards', written immediately after he came to Lynn—

DEAR SIR,

Chesterton, Sept. 28, 1776.

Short as your letter is, and wholly unacquainted as I am with the writer of it, enough, however, appears to engage me to thank you for the generous offer of your friendship, and to accept your tender of respect. May our esteem be founded on principle, cemented by mutual tokens of regard, and perfected in that better state, to which we go!

Being absent from home when the bearer came, I had no opportunity of returning an answer by him. I have neither one of *the Arcana*, nor one of the *Pastoral Letters*, and I believe the shortest way for you to procure them is to order your bookseller at Lynn to procure them from Fletcher and Hodson, printers, at Cambridge. You will have them instantly with more safety and less expense than any other way. Two volumes of Saurin have been published some time ago; the third is in the press, and the fourth, which will complete the set, will be published, I hope, in the course of this winter. Have I published anything else? Alas! dear Sir, printing resembles building—beginners dabble in both, till, having caught I know not what enthusiasm for their own productions, they cannot live without perseverance. By the way, good Sir, have you well considered the hazard of forming a friendship with

an *author*? Authors—what a strange race of beings! They consider their works as their children, and expect the world in general, and their friends in particular, to admire all their childish babbling. Count the cost, recede in time; perhaps you may not be always disposed to pay the tax. Seriously, I have published some *bagatelles* not worth any body's notice, and I am now printing two octavo volumes of a work, entitled, *An Essay on the Composition of a Sermon*. It is a translation of a French book so entitled, with notes by the translator. All my work is to collect examples from ancient and modern preachers, in order to illustrate the author's rules. I am not troubled for materials; but I am often at a loss for genius to arrange them.

See what an example I set of *long* letter-writing! Forgive me, Sir, I know not to whom I am writing, and perhaps I omit terms of address and respect, to which you have a just claim. Permit me, however, to assure you, that with profound respect,

I am, Dear Sir,

Your obliged servant,

R. ROBINSON.

Mr. Robert Robinson died in 1790 in the fifty-fourth year of his age. My venerable friend *Dr. Abraham Rees* preached his funeral Sermon at Cambridge, in which he paid an appropriate tribute of respect to his singular talents and unostentatious piety. His works (excepting his *History of Bap-*

tism, Ecclesiastical Researches, and Village Sermons) were published by Mr. Benjamin Flower, who has prefixed a *Memoir*, which, on account of its intrinsic worth, ought to be made a separate publication.

Of MR. RICHARDS' correspondents, the largest number of letters were those of four of his countrymen, the *Rev. William Williams*, (some of which have been inserted), the *Rev. Dr. Morgan Jones*, the *Rev. Mr. J. Rhees*, and the *Writer of the present Memoir*, who exchanging letters once a month for near these twenty years past, has had about *two hundred* returned him since his friend's dissolution.

DR. JONES's letters breathe the purest friendship, issuing from a warm and generous heart. He was continually bent on emigration to America, and entreated MR. RICHARDS to accompany him to that land of promise—in the opinion of many, a “*Canaan flowing with milk and honey!*” Herein THOUSANDS have been disappointed. But the period of which I am now speaking was not long after the termination of the American war.—Disapproving of that *unrighteous* contest, and exulting in the *sacred triumphs* of LIBERTY, individuals of this description were with difficulty dissuaded from settling among their transatlantic brethren. Letters of so early a period as 1784 are written in this strain. An Epistle, however, of a much later date, effervesces with the same spirit, and shall be introduced. It shows the character of the writer.

Hammersmith, July 20, 1791.

As I have heard lately that my very good friend *Mr. Richards of Lynn* was alive and tolerably well, I hope this scribble will find him. I acknowledge it to be very condescending in him to write an Epistle to an obscure and untitled man, after having received so many letters from, and corresponded with so many transatlantic D. D.'s, and other first-rate literati.—What say you of America now? Will there be no more persecution in England? Are not the R. Catholics more highly favoured than the Dissenters?—Let us depart hence to the westward. We have had a captain of a ship from Philadelphia at our house twice. He spent one Lord's day with us. He was here also last Monday all day. The above mentioned Captain's name is *Lorley*, and the name of the ship *the Pigou*, Philadelphia built, and outruns every thing. The captain told me that he outran above three hundred ships from the Land's End to the River Thames! My brother declared that he would go with him now, if he could dispose of his business. The ship is to sail in about a fortnight. We are to go on board and see the ship some day before she sails. The Captain expects being here again before Christmas next. *Para te, Domine, et festinato.*

The Cherokee chiefs that were lately in London assured *Dr. Williams* that THE WELSH INDIANS exist at this time, and in great force, to the west of the Mississippi. I hope a communication will be

soon found between the Cambro-Americans and them. Should this take place soon, will not *our friend Richards* be all impatience to go over the Atlantic?

Saturday brought us *Morgan Rhees*. He came from Glamorganshire with Mr. Job David of Frome. He preached one Lord's day for David, while he went to preach at some distance from Frome. The last time I saw him was at the Miss R—'s, this day was a week; I carried a letter for him thither. He talk'd of going to Margate to bathe*. What an easy life you live! You have read *Mr. Burke's* famous performance—also *Counsellor Harding's* answer—likewise Mr. Christie's, of whom as yet I can give no account. There is another answer to Burke, wrote by a lawyer of the Temple, a

* Of Mr. Morgan Rhees something shall be said when his correspondence is noticed. Of the *Rev. Job David* it may be just remarked, that he was a native of South Wales, educated at the Bristol Academy, and was for *thirty years* the active and zealous Pastor of a very respectable Baptist Church (now under the care of *the Rev. Mr. Murch*), at Frome in Somersetshire. Mr. David latterly succeeded Dr. Toulmin at Taunton, whence he retired to Swansea on account of an infirm state of health, where he died 1811. He was an intelligent and worthy man; his best publication was an *expostulatory Epistle*, addressed to Dr. Thomas Coke on his uncharitableness and bigotry. Being very kind to poor Welsh ministers, his death was a loss to the Principality. From him *the Author of the Sketch of the Denominations* received the account of *the Jumpers*.—He was his friend, and revered be his memory.

most excellent one, I am told, just in Edmund's own florid style! I think the Lawyer's name is M^rIntosh.

I say, you live an easy life. I have no time to read, nor yet to write. Am obliged to scribble between the children's lessons. 'Tis no wonder then that you will find so many errors. First correct them, and then forget them.

The post is just a-going, therefore I must close this imperfect scrawl. All here join most cordially in best respects with, dear Sir,

Your most affectionate

MORGAN JONES.

DR. MORGAN JONES, however, never quitted this country, but died like an aged Patriarch, in the bosom of his affectionate family at Hammersmith, (where he for many years kept a respectable Academy) 1797, in the sixty-eighth year of his age. Interesting particulars of *him* and his *ancestors* will be found in the intended publication of the CAMBRO-BRITISH BIOGRAPHY. The *writer of this Memoir* knew this good man, sound scholar, and cheerful Christian: he is happy in paying this token of regard to his memory. Thither the reader must also be referred for an account of the ancestors of MR. RICHARDS' tutors, *the Messrs. Hugh and Caleb Evans*, which according to an intimation, was meant to have been inserted (had there been room) in the second part of this work.

The other frequent correspondent of MR. RICHARDS, was the *Rev. M. J. Rhees*, a native of Wales, who in 1794 emigrated to America. He

had been a fellow pupil of mine at Bristol in 1784, and was settled at Penygarn, near Pontypool, Monmouthshire. Quitting that situation, he went to France, 1792, and opened a Protestant place of worship at Bolougne. He also formed a society for giving away *the New Testament* among the French; but the subsequent war put an end to these missionary proceedings. In his plans of benevolence he was assisted by the late *William Kingsford, Esq.* of Barton Mills, and by my worthy brother-in-law, the *Rev. Sampson Kingsford*, of Sturry, near Canterbury, in conjunction with the excellent *Mr. Sampson Pierce*, of Dover, since deceased. After his return he preached throughout the Principality, and circulated a Welsh magazine, of a free and liberal tendency. He at length emigrated to America, and married into a respectable family there. His *Letters* thence glow with the sacred flame of liberty. He employed his utmost eloquence to persuade his friend Richards to join him. His predominant argument is the prevalence of religious liberality, of which he gives this curious exemplification. Having mentioned that he had just heard WASHINGTON, who had the appearance of "a fine old veteran," deliver his speech to Congress—Mr. Rhees thus writes:—

Philadelphia, October 19, 1794.

"Happy period—when the white, the copper, and the black skin will unite together in one society of brethren! Good laws have certainly a ten-

dency to make mankind better. The noble spirit of Liberty, which *the American Constitution* breathes, in regard to religion, is fast undermining that abominable bigotry, which must exist wherever the Civil power exalts one sect above the other. As an instance of *American liberality*, I shall mention the following circumstance:—Last Sunday, as I was preaching in Mr. Vanhorn's Meeting-house, Scots-plain, New Jersey, in came six Friends (Quakers), and took their seats. When I had finished preaching, Brother Vanhorn addressed them thus, "Men and brethren, if you have *a word of exhortation* to the people, say on." A public Friend, from Carolina, immediately got up and spake for about twenty minutes very affectionately, and the congregation was dismissed very well satisfied with the service of the day. Even a BAPTIST here may preach in an *Episcopalian* pulpit without polluting it! But you are not to suppose from this circumstance, that *perfect liberty* has established her throne in every pulpit through the United States. No—much must be done, and perhaps, much must be suffered, even here, before PURE CHRISTIANITY, in its primitive simplicity, will be universally preached and practised. However, 'the night is far spent, and the day is at hand, when they shall *not hurt nor destroy*' in any part of the habitable globe!"

Mr. M. J. Rhees, to the deep regret of all his friends, died Dec. 8, 1804, at Somerset, in the meri-

dian of his usefulness and activity. I was in Wales when the intelligence of his decease reached me, and paid a tribute of respect to his memory, in his old pulpit at *Penygarn*, from Daniel, chap. xii. 3. *He that turneth many to righteousness, shall shine as the stars in the firmament for ever and ever.* His respectable widow and family, now living at Philadelphia, are mentioned, in Dr. Rogers' last letter to MR. RICHARDS, as entertaining an affectionate veneration for his memory. I have many of his letters from America, all breathing the ardour of friendship, and glowing with the love of liberty. The only comfort under these deprivations is, that the Supreme Being is never at a loss for instruments to accomplish his purposes respecting the amelioration of mankind.

MR. M. J. RHEES, soon after his arrival in America, republished *the Sketch of the Denominations of the Christian World*. He annexed to the Volume the subsequent outline of a NEW CHURCH, evincing the exercise of that liberality which he, in both the old and new world, ably and zealously recommended to others. "Many of those who lately emigrated from WALES to America, have adopted the following *Articles* as their RELIGIOUS CONSTITUTION:—

1. The Convention shall be called THE CHRISTIAN CHURCH.

2. It shall never be called by any other name, or be distinguished by *the particular tenets* of any man or set of men.

3. JESUS CHRIST is the only head, BELIEVERS in him the only members, and THE NEW TESTAMENT the only rule of the fraternity.

4. In *mental* matters, each member shall enjoy his own sentiments, and freely discuss every subject; but in DISCIPLINE, a strict conformity with the precepts of Christ is required.

5. Every *distinct society*, belonging to this association, shall have the same power of admitting its members, electing its officers, and, in case of misconduct, of impeaching them.

6. Delegates from *the different congregations* shall meet from time to time, at an appointed place, to consult the welfare and advancement of the general interest.

7. At every meeting for RELIGIOUS WORSHIP, collections shall be made for the poor, and for the promulgation of the gospel among the heathen."

Whatever may be thought of *this Schedule* of a religious assembly, something of the kind is much wanted to bind the disciples of Jesus together more closely in *the holy bands* of LOVE and CHARITY.

MR. RICHARDS, however, could not be induced to abandon his native country; for, as it has been already intimated, the *amor patriæ* burned in his bosom with an inextinguishable fervency. Similarity of origin and of language, as well as the predominancy of freedom, together with a diminished expenditure of income, invest the United States of America with charms, which, in the eyes

of many are irresistible. But it is a serious business to quit our native country. It ought never to be undertaken with rashness and precipitancy. Man is the creature of habit. Wound round with ten thousand fascinating associations—a sudden transfer, especially at an advanced period of life, must prove destructive of his felicity—

ENGLAND, with all thy faults, I love THEE still!

Imperfect is the best lot of man, and where evils must be endured, they are lightened by the hallowed love of our country.

Curiosity, however, is eager to explore that immense tract of Continent, a vast outline which centuries alone can fill up, even now marked with all the chequered gradations of civilization. It is finely depicted in the following paragraph:—

“AMERICA is in many respects the most *singular* country that has ever attracted the attention of the *philosopher*, or the *historian*. We see in it at one moment those particular conditions and pursuits of the human being, which, in other parts of the world have only characterized ages separated by long intervals of time. We have *the hunter* in a pure state of savagism, eating the flesh of his prey, and covering his body with the skins; we have next *the shepherd state* displayed to our view in circumstances a little modified, no doubt, by the habits of civilized life; we behold *the agriculturist* too in the rudest condition of social intercourse, joining with his fellows in the construction of huts

and villages, to procure protection against the wild beast or the roving barbarian; and lastly, we have to contemplate MAN as the inhabitant of *Towns*, and *societies*, engaged in commerce, cultivating the arts, studying the elegancies and luxuries of polished society, and devoting his mind to the pursuits of science or the love of glory! As he who travels in the Alps, sees in one day the tokens of all the climates which diversify the face of the globe, from the orange-grove in the valley, to the line of perpetual frost on the brow of the mountain—so he who surveys the population of *the United States*, may note all the gradations which characterize the progress of mankind towards civilization, from the savage in the wood to the artist and philosopher. The events of *two thousand years* seem crowded into the compass of a week; the traveller seems to retrace the history of his remotest ancestors—he beholds, within the limits of one nation, *the Britons*, as it were, whom CÆSAR disturbed by his invasion, and *the Britons* who have flourished under the paternal government of GEORGE THE THIRD*!"

MR. RICHARDS, I have said, notwithstanding these attractions, deemed himself too far advanced in life to cross the adventurous ocean, and settle in a distant country far from his dear and beloved Principality. He was a man of prudence as well as feeling—he had a sound head as well as a good heart. But he revered *the United States* of America, as the asylum of the persecuted of every

* British Critic, No. 6, 1818.

description, as the theatre on which a tremendous struggle for liberty was attended with success, as a nation, in which a constitution has been established auspicious to the rights of humanity! His young friend, *Mr. John Palmer*, of Lynn, had traversed the United States last year, and on his return, published his journal, which has met with general approbation. MR. RICHARDS took an interest in the success of the work. The journalist neither magnifies the virtues nor exaggerates the vices of the transatlantic republic, but portrays their habits, customs, and manners with fidelity. One circumstance relative to this volume must have yielded MR. RICHARDS no inconsiderable gratification. He holds up *slavery*, the bane and disgrace of the United States, to unreserved detestation. This evil indeed attaches mostly to the southern districts. There it has smitten the land with ugliness. The assertion of the rights of man contrasted along with the wanton subjugation of a fellow creature, cannot fail to excite the derision as well as the indignation of mankind. Of his abhorrence of *African slavery*, my friend RICHARDS has furnished ample proof in his *History of Lynn*. Speaking of *Mr. Clarkson*, as a native of Wisbeach, he pours forth an eulogium on *Clarkson*, *Wilberforce*, and *Fox*, with a host of other worthies, whose names will ever stand forth in conspicuously illumined characters, as long as *the sun and moon endure!* “Clarkson (says our author) should be placed at *the head* of those memorable and venerable instru-

ments who contributed to the abolition and annihilation of our most shameful, detestable, and horrid traffic in human flesh and blood." In the title page of his principal work, *the History of Lynn*, MR. RICHARDS, in addition to his literary honour of *Master of Arts*, has taken care to put in the full armour of print—*Honorary Member of the Pennsylvania Society for promoting the Abolition of Slavery, and the Relief of Free Negroes unlawfully held in bondage!* 'To the eternal honour of the inhabitants of *Pennsylvania*, be it recorded that they have such a truly CHRISTIAN SOCIETY among them. May the humane spirit of WILLIAM PENN, the great and good founder of this state, animate its children to latest posterity! SLAVERY is that foul blot on the glory of *the United States*, that neither their broad lakes, nor mighty rivers, with their overwhelming torrents, can obliterate. It is the gangrene of depraved humanity.

Mr. Richards' sentiments of *the United States of America*, are well expressed by a writer in *the Monthly Review*, for November, 1818, who thus winds up an interesting article on the subject:—

"The rulers of the old world are viewing AMERICA with an anxious and jealous eye. Indeed a nation advancing with unexampled strides to greatness and power, with scarcely any expense in the management of its GOVERNMENT, and with none in support of a *National Church*, yet well governed and religious—is a picture which the "legitimate"

rulers and established hierarchies in Europe cannot contemplate with much complacency. 'The night of darkness is far spent, and the day is at hand.' It is no longer possible to hide from the people in the different countries of Europe, how well and how cheaply the Americans are governed, how few taxes they have to pay, and how amply they can support their families by their own labour. We trust that the dawns of this light have not been disregarded by the governors of the old world, and we hope they begin to perceive that the only way to satisfy their subjects, and keep them contentedly at home, is to improve their condition. The hard earnings collected by the hand of labour, must not ever be forcibly wrested from it by the *tax-gatherer* to support foreign wars and foreign interests, in which the people have no concern. If this practice be longer continued, in vain may the mighty potentates enter into an "holy alliance" to stifle the voice of discontent by their united efforts—a general feeling of indignation will burst forth, and prevent them from trampling on the rights and insulting the common sense of mankind."

With ministers of various denominations in the *United States* MR. RICHARDS corresponded, particularly *Dr. Samuel Jones*, Lower Dublin, brother of *Dr. Jones*, of Hammersmith, and with the venerable *Dr. William Rogers*, of Philadelphia. Many of their letters are found among his papers, full of good sense, benevolence, and piety. His friend,

Dr. Rogers, thus expresses himself in a Letter, dated *Philadelphia*, May, 23, 1817—

“ Your letters were never *intrusive*—use not that inappropriate word again—they were always, and I assure you continue to be, *peculiarly* gratifying to myself and others. I for ever loved independent men, and you are so, in the strictest sense of the phrase, politically and religiously—as such you have a warm place in my heart! On your ‘heavy domestic affliction’ which you allude to, I will not now enter, I have no inclination to open afresh the bleeding wound, and fondly hope my deeply distressed brother is now composed and ‘still, knowing that the Lord he is God.’ If the *heresies* you have been represented by malicious men as adopting, are no others than what the five first numbers of your ingenious tracts (the *Seasonable Monitor*) make known, and these you say, ‘the worst.’—I bid you *God speed*—you have the oracles of heaven on your side, and ‘if God be for us, who can be against us?’ See Matt. v. 10, 11, 12. But don’t we read of *one pulpit* at least, Ezra’s; even though it must have been a large one. Neh. viii. 4.”

MR. RICHARDS had also corresponded with *Dr. James Manning*, once president of the Baptist College, Rhode Island. From this gentleman he learned the liberal constitution of that respectable seminary, and for some years previous to his death meant to bequeath to it his library. He

accordingly made inquiry of Dr. Rogers, whether it was still conducted on the same liberal footing, in which case he should cherish the same generous intentions towards it. In consequence of his application, Dr. Asa Messer, the present president of the RHODE ISLAND COLLEGE, wrote the following admirable letter, which MR. RICHARDS received only *three* months previous to his decease. To me he expressed how much he was pleased with it, and little did I imagine that it would fall to my lot to acknowledge its reception.

*Brown University, Sept. 18, 1817.
Providence, Rhode Island.*

REVEREND SIR,

Having seen your letter of the 5th of Feb. ult., addressed to our common friend, the Rev. Dr. Rogers, of Philadelphia, and making inquiry, whether Mr. Maxey be still the president of Rhode Island College, and also expressing a design to bequeath to that Institution the bulk of your library, I hence take the liberty to state that, on account of a donation to that college, by Nicholas Brown, Esq. a very respectable and wealthy merchant, now living, of this town, the college has been called *Brown University*; and I herewith send you a catalogue of its graduates. In the year 1802, Dr. Maxey left it; and he is now the President of Columbia College, South Carolina. Over Brown University I have had the honour to preside since the year 1802; and for twelve years before then I

was a member of it, either as a professor, or a tutor, or a pupil.—This literary institution was founded by men who breathed the very spirit of religious freedom, which you, as expressed in your letter, breathe yourself. Though the charter of it requires that the President shall for ever be a *Baptist*, it allows neither him, in his official character, nor any other officer of instruction, to inculcate any sectarian doctrine: it forbids all religious *tests*; and it requires that all denominations of Christians, behaving alike, shall be treated alike! This charter is congenial with the whole of the civil government established here by the venerable Roger Williams, who allowed no religious *Tests*; and no pre-eminence of one denomination over another; and none has here been allowed unto this day. This charter is also congenial with the present spirit of this state, and of this town. Nothing here would be more unpopular than an attempt to place one religious sect above another. The ancient Baptist church in this town never had in it, and probably never will have in it, any creed but the word of *God*; and it is very large, and very flourishing! Of the value of this spirit of religious freedom, no man, perhaps, has a higher estimation than I myself. I abhor a bigot; and I should be unwilling to live among men unwilling that I should think for myself. My sentiments on this subject, (if, indeed, it may be lawful for a man to quote himself,) were lately, in a discourse, which I delivered before the BIBLE SOCIETY of this state, expressed in the following

words:—"Will not *Bible Societies* promote religious freedom? To them belong all the varieties of the christian denominations; and, however distant in doctrine, in discipline, or affection, these denominations, collected in these societies, seem, to forget their party distinctions and animosities, and for once to become friends, brothers, fellow-labourers, all speaking the same thing, and all animated with the same zeal for the circulation of a book the professed ground of the faith and practice of all. Is it credible that these denominations, as soon as scattered abroad, will now become enemies and persecutors, and this too on account of that *very Book* for the circulation of which they before had become friends, brothers, fellow-labourers? In these societies I see great associations of men, formed, indeed, for different objects, but fitted to fan that flame of religious freedom, which warmed the heart of John Carver and his associates, the first settlers of Plymouth; and which also warmed the heart of Roger Williams, and his associates, the first settlers of Providence. *God* grant that this holy flame may continue to burn until every man on earth shall feel it, and until every one able to read the Bible in his own language, shall be willing that every other should be a disciple of Jesus in his own way!"—"Denominational attachments, I know, are very natural; and, when kept within the bounds of moderation, they are very commendable; but, when carried beyond them, they become bigotry; and bigotry in its worst form is a fury as haggard as

the worst of those which flew from the box of Pandora."—"Religious bigotry, indeed, and religious tyranny both belong to the same kennel, and *God* grant that, by driving them back to their native dungeon, BIBLE SOCIETIES may be made the means of accelerating the progress of that charity which beareth all things, believeth all things, hopeth all things, endureth all things."—These thoughts were addressed to a large Assembly in this town, and they were well received. Hence you may learn a little of *the town*, and also of *me*, and then of THE COLLEGE; and this little, I hope, will not discourage your design of becoming one of its generous benefactors.

Hoping that you may spend the residue of life in health and peace, and that, if I may not meet you on earth, I may meet you in Heaven—I subscribe myself, though a stranger, yet,

Your brother,

ASA MESSER.

Rev. Wm. Richards.

P. S. This letter, I hope, may be the beginning of a friendly correspondence.

Gratified with this Letter of *the President* of Rhode Island College, which breathes the spirit of unadulterated Christianity, MR. RICHARDS now resolved to become "one of its generous benefactors." In the following paragraph of his Will he bequeathed his LIBRARY, consisting of *near thirteen hundred* volumes, of theology, history, and bio-

graphy, to BROWN UNIVERSITY,—“Also I give and bequeath all my books, pamphlets, and manuscripts to the said *John Evans*, *Charles Hursthouse*, and *Sarah Hursthouse*, the mother of the said Charles Hursthouse, upon trust, nevertheless, for the Trustees and Fellows of *the College of RHODE ISLAND*, in the United States of America, commonly called *Brown University*, and I request the said John Evans, Sarah Hursthouse, and Charles Hursthouse, to consult with the American Ambassador upon the best mode of conveying the same from this country—provided nevertheless, and it is my will and intention, that the said John Evans, Sarah Hursthouse, and Charles Hursthouse, shall and may each of them select and retain for his, her, or their use, any book or books he, she, or they may think proper, not exceeding in amount or value the sum of *five pounds*.” The American Ambassador has been waited upon, and when informed of the business, politely observed, that “the College would no doubt deem it a very acceptable present and make a good use of it.” A copy of the above paragraph of *the Will* was communicated to *the Hon. Mr. Rush*, which he engaged to send to the College, so that the Library now only awaits an order for its transfer to America.

Before I quit this subject of America, it may not be improper to mention, that MR. RICHARDS paid attention to the question agitated respecting the first discovery of it. He advocated the claim urged

for the Welsh Prince *Madoc*, as the discoverer of America. A letter, dated 1789, has been found among his papers on this curious topic, addressed to the Editor of that respectable periodical publication *the Gentleman's Magazine*. It is a neat abstract of the arguments adopted on that side of the question. To the young reader at least, the Letter will prove acceptable.

MR. URBAN,

Oct. 14, 1789.

In a country newspaper called *The Bury Post*, of the 26th of last August, I found the following paragraph—"Many nations contend with *Columbus* the honour of having first discovered America. Amongst these, the *Welsh* seem to have the best pretensions. *Madoc ap Owen Gwynedd*, a Prince of NORTH WALES, is said to have landed upon that continent with a number of his countrymen, long before it was discovered by Columbus. Such authentic intelligence hath of late been received of the descendants of those emigrators, who are reported to inhabit the banks of the *Mississippi*, that a Welsh gentleman now in London is actually engaged in an expedition to the New World, in order fully to ascertain the truth of this ancient tradition." Though I do not know by whom the above paragraph was written, nor yet who the gentleman is who is now about to embark for America, yet as I am somewhat acquainted with the reasons that have induced THE WELSH to claim the honour of being

the first discoverers of the New World, I shall now beg leave to submit them to your candid consideration.

It is believed, Sir, among the Cambro-Britons, that sometime after the death of *Owen Gwynedd*, Prince of North Wales, which happened about the year 1168, *MADOC*, one of his sons, shocked at the unnatural and violent dissensions that had arisen among his brethren, and which grievously afflicted his country, resolved to change his residence, and seek out a more peaceful abode in foreign climes; and being persuaded in his own mind, like Columbus, of the existence of a Western continent, he fitted out, and manned a few ships, with which he sailed from Anglesey in quest of a new country. Having for a long while traversed the Western Ocean, he at length discovered the wished-for continent; and being pleased with the appearance of the country, he left there some of his companions (a hundred and twenty it has been said), and returning with the rest to his native land, reported to his countrymen the result of his adventure. The report he made being of a flattering nature, induced a considerable number of people, of a temper congenial with his own, to put themselves under his direction, and accompany him back to the new discovered region. His followers being now considerably more numerous than in his first expedition, he had occasion to provide himself with a greater number of ships, which, it is said, amounted to *ten* sail! With this little squadron he

once more quitted his native shore ; and though he never afterwards returned, he is supposed to have reached the country he had at first discovered, and to have joined the friends he had there left behind him.

Should it be objected here, that *the Welsh* were not then equal to the task of constructing ships that could perform so long a voyage, it may be answered, that King ALFRED's ships, which he employed in voyages of discovery, appear to have been very capable of sailing as far as America ; and that there is reason to believe that those ships were built under the direction of Welshmen. Those people being eminent, it seems, at that time, and probably long after, for their skill in ship building. See Berkeley's Nav. Hist. p. 69.

The memory of those voyages of PRINCE MADOC has been preserved in Wales, by the common tradition of the country, to this day. It has also been celebrated in the poetical compositions of several of the Welsh bards, of a date anterior to the discovery of America by Columbus. Upon these authorities the story has been credited, and reported by a number of eminent Englishmen, and by most of the Welsh historians ; among others, see Sir Thomas Herbert's Travels, 394, 5, 6, (who also quotes Hacklut's Voyages, and those of Broughton and Davys, with Purchas's Pilgrimage, as having related the same event), also Entick's Naval History, Howell's Familiar Letters, Wynne and Warrington's Histories of

Wales, and Dr. *Plott's* paper, published, I think, in *Phil. Transact.* and also in *Owen's British Remains*.

The part of the American continent on which these Cambrian emigrants landed, is supposed to be somewhere about *Florida*. How long they continued to inhabit the sea-coast, cannot now perhaps be ascertained: but as the interior parts are known to be far the most *healthy*, as well as the most pleasant and fertile, it may be concluded that they would not hesitate to change their situation as soon as they became sufficiently acquainted with those circumstances. By degrees they passed on towards the banks of the *Mississippi*, and settled some time, it seems, in the country now known under the name of *Kentucky*; for it is affirmed by a person of veracity now residing there, in a letter to a friend of mine, dated since the commencement of last year, that the ground there appears in many places to have been formerly cultivated, and that it is not uncommon there in ploughing the land to dig up pieces of very fine earthen ware, and I presume we may very safely conclude that these can be no vestiges of Indian settlements.

These, however, seem now to have been the first, among modern adventurers, who found out this Cambrian colony; for I am credibly informed that a letter from a respectable gentleman in *Pennsylvania*, to a friend in *Wales*, dated in the year 1752, contained these words—"The Welsh Indians are found out, situated on the Western side of the great river

Mississippi." Now, Sir, admitting that they were then indeed discovered, it may appear rather odd to some, that the Welshmen of Pennsylvania, who are known to be pretty numerous, should not in all this time acquaint themselves more fully with them. But perhaps their very great distance, and their having settled so far in the interior parts of the continent, might render such an undertaking for any of the *Welsh*, or other *private* individual in that province too expensive and hazardous, and so, in a sense, impracticable. As to Government, or any public and affluent bodies of men, for whom such a project seems most fit, it might not appear to them an object of sufficient magnitude to deserve any serious attention or encouragement.

Here I beg leave to add, that there are what some deem very authentic accounts of the discovery of this same *British colony* so long ago as the year 1669, by Mr. Morgan Jones, a Welsh clergyman, who had lived some time in Virginia, during the governorship of Sir William Berkeley, in the quality of chaplain to Major General Bennet. A number of people being then sent to settle in South Carolina, this gentleman was ordered to accompany them as their minister. He staid there, he says, between seven and eight months, and being then with his companions neglected by the Virginia government, and almost starved for want of provisions, he and five more left the place: and as they could not proceed straight on to Virginia, by reason of the numerous creeks and great rivers which lay in their way, they

took to the back parts, and travelled through the wilderness till they came to the Tuscorara country, where they were all made prisoners; that nation being then at war with the English colonists. After they had been a short time confined, it was resolved to put them to death; and an interpreter was dispatched to apprize them of the bloody resolution, that they might be prepared for their exit. "Whereupon (says Jones) being something cast down, and speaking to this effect in the *British* or *Welsh* tongue, &c. they said, *You are very civil and courteous to us.*"

Jones describes the residence of those people as on the banks of Pantigo river, and not far from *Cape Atros*. Whereabout that might be, I will not take upon me to say; but it seems at no small distance from the banks of the Missouri, which is certainly a great way from any capes. These, however, might be a part of the same people, who might choose to stay behind in one of their old settlements, when the main body of their brethren passed on towards the delightful and fertile plains of the Missouri, where they finally settled; or they might be the very same people, who afterwards, for reasons unknown to us, may have removed and fixed their abode on the banks of the last-mentioned river, especially as it does not appear that any such are now to be found in those parts which Jones mentions.

This Jones, Sir, who was a man of character, and brought up at Jesus College, in Oxford, solemnly

attested the truth of this narration to the last. He lived the latter part of his life, in the neighbourhood of New York, and offered to conduct to the country of the Welsh Indians any who wanted further satisfaction, provided his expenses might be defrayed: which certainly was not at all unreasonable.

Having related the substance of what I recollected on this topic, I now submit the whole to your consideration, Sir, and that of your judicious readers.

GWILYM DYFED.

P. S. Since the above had been written, I happened to have an opportunity to examine what is deemed a very correct draft of the American coast. There I found *Cape Hatteras*, in North Carolina, which, I suppose, is the same that Jones calls *Cape Atros*; near to that I found *Pantecoe Bay*, into which a river of the same name empties itself, and which seems to be that which Jones calls *Pantigo river*, on the banks of which his Welsh or *Doeg Indians*, were then settled; but how far within land their settlement was, seems still to remain an uncertainty: at any rate I should imagine it could not be a vast way from *Kentucky*, though at a very great distance from the river *Missouri*. After all, it seems not unlikely, that these ancient colonists spread in time from different settlements, which might lie considerably wide of each other: or there might be two settlements from the beginning, as it is not improbable that *MADOC* each time might land at a different place. One time near *Cape Hatteras*, and

the other about Florida, or the Gulf of Mexico. It may not be improper here to add, that a Mr. Charles Lloyd, who wrote on this subject many years ago, judged that Cape Hatteras might be the same with Jones's *Cape Atros*, and that *Doëg Indians*, might be a corruption of Madog Indians. He also observes, that Pantigo hath a British sound, which is very true. It might have sprung, perhaps, from *Pant-teg*, which in the British signifies a *Fair* or *Calm Vale*; or from *Pant-tecca*, which is the same word in the superlative degree. Mr. Lloyd also mentions a certain Dutch ship, in the last century, having put in for provisions, somewhere between *Florida* and *Virginia*, on board of which was a Brechnockshire man, who affirmed, on his dying bed, that the natives they found there spoke the Welsh language. He also mentions a Mr. Oliver Humphreys, merchant, who had lived in Surinam, and who, during that time, had some conversation with a certain pirate, who pretended to have learned the Indian language, during an intercourse he once had with the natives somewhere about Florida; but which the said Mr. Humphreys declared was perfect Welsh.

GWILYM DYFED.

Since this period communications have multiplied *pro* and *con* in the several periodical publications. Dr. John Williams, formerly of Sydenham, wrote a pamphlet on the subject. Dr. Morgan Jones also, in his Letter to MR. RICHARDS, already in-

serted, seems to have been a believer in the existence of the *Welsh* Indians. But even at present the subject remains involved in great uncertainty. Southey, whether from a belief that Madoc was the first discoverer of America, or from an opinion of Waller, that poets best excel in fiction, has written a fine *Epic Poem*, entitled MADOC, with these preparatory lines—

Come, listen to a *Tale* of times of old!
 Come, listen to my lay, and ye shall hear
 How MADOC, from the shores of Britain spread
 The advent'rous sail—explored the ocean paths,
 And quell'd barbarian power, and overthrew
 The bloody altars of idolatry—
 And planted in its fanes triumphantly
 The cross of Christ—come listen to my lay!

MRS. BARBAULD, however, in an exquisitely beautiful poem, entitled, 1811, retains the commonly received opinion in favour of *Columbus*—witness these concluding lines—

And see—to other climes *the Genius* soars,
 He turns from EUROPE's desolated shores.
 For lo! even *now* midst mountains wrapt in storm,
 O'er Andes' heights he shrouds his awful form,
 On Chimborazo's summits treads sublime,
 Measuring in lofty thought the march of time—
 Sudden he calls—"Tis now the hour!" he cries,
 Spreads his broad hand, and bids the nations rise!
 La Plata hears, amidst her torrents' roar,
 Potosi hears it as she digs the ore—

Ardent *the Genius* fans the noble strife,
And pours through feeble souls a higher life,
Shouts to the mingled tribes from sea to sea,
And swears—"Thy world, COLUMBUS, shall be free!"

Dr. Morgan Jones had held out to MR. RICHARDS the discovery of the Welsh Indians, and Mr. M. J. Rhees had expatiated on the plenitude of religious freedom enjoyed in the United States of America, whilst a *third* correspondent, a YOUNG FRIEND, to whom Mr. Richards had given letters of introduction, entices him to come over by a flattering picture of the country in general, including a description of a very pleasing interview with *the immortal Washington*—on which latter account the epistle shall be inserted, nor unentertaining is the short prefatory account of the voyage across the wide Atlantic.

VERY DEAR SIR,

New York, June 25, 1793.

It is with much pleasure I acquaint you of my safe arrival in this *happy* country, for such I find it to be in every respect.

We left *Gravesend*, April 13th, and arrived off THIS CITY, May 30th, at one o'clock in the morning. We went on shore after breakfast, and were received with great cordiality and friendship by the different persons to whom we had letters. Our passage was not long, but very rough and disagreeable—I bore it remarkably well for a young sailor. We saw nothing worthy particular notice

during our voyage, except some *large islands of ice* as we approached the banks of Newfoundland; one about four times as large as the ship, another half a mile long in front, and two hundred feet high, and a third at least a mile square, high as Dover Cliffs! We passed within a league of two sides of it, and saw it very distinctly indeed.

Having taken a shop, and put things in a train for landing our goods, we set off for PHILADELPHIA, where we arrived (after travelling through an extreme pleasant country), and waited on Dr. Rogers. Doctor Rogers is a most entertaining and agreeable man, and received your letter with much pleasure. We were with him great part of the time we remained in the City, and were introduced by him to GENERAL WASHINGTON. The *General* was not at home when we called, but while we were talking with his private secretary in the hall, HE came in, and spoke to Dr. Rogers with the greatest ease and familiarity: he immediately asked us up into the drawing-room, where was *Lady Washington*, and his *two Nieces*. When we were seated, the *General* called for wine and cake, of which we partook—he drinking our “health, and wishing us success in all our undertakings!” The *General* asked us a number of questions, respecting the situation of things in Europe, to all which we answered, you may be sure, in our best manner. It is his general custom to say little, but on this occasion we understood he was more than usually talkative: he made but one remark, which under

the circumstances in which it was delivered, has a peculiar energy—that “We had chosen a HAPPY COUNTRY, and ONE LARGE enough!” After sitting about half an hour, we retired, highly gratified with having conversed with the *first* character of THE AGE.

Dr. Foster, the first Baptist minister of this City, is a judicious sensible preacher, and is well attended. Their method of carrying on divine service is this: the Doctor begins with *Prayer*, then they *Sing*, then *the Sermon*, after the sermon a *Prayer*, after prayer a *Collection* is made from pew to pew (the custom here with every denomination), when they *Sing*, and are dismissed.

THIS CITY is very pleasant—surrounded with water, and so near the sea, we have fine cool breezes even in the hottest weather. The thermometer was up here last week to ninety, but notwithstanding, it was more bearable than weather less hot in London. You cannot walk more than half an hour from the heart of the City to be as much in the country as you can wish. *Long Island* on one side, and *the Jersey Coast* on the other, afford the most delightful views. To ride twelve miles on *Long Island*, is to ride in a Garden; cherry-trees and peaches line the road as you pass!

On our arrival at New York we had letters to two or three merchants, which we found serviceable. We were able, in consequence, to procure one of the *best* stands for trade in the place, and have

every hope of doing well. If you should make up your mind to come hither *next year*, you would never regret it, and would be received with great kindness. I should be particularly interested in your welfare, and endeavour to repay that mark of kindness I received in London, which I cannot easily forget.

I have written in much haste, and am almost ashamed to send this scrawl, but I know you'll excuse me if I promise to take more pains another time. I hope you will write me upon receiving this, and believe me to be,

With much sincerity,

Your obliged friend,

W. A.

Rev. W. Richards, Lynn.

An anecdote of WASHINGTON shall be here recorded, it was communicated to me by the late *Thomas Mullett, Esq.*, who was soon after the American war at Mount Vernon, the seat of General Washington. Besides other flattering marks of attention, WASHINGTON, when alone with him in his Library, asked him if *he* had seen any individual in that country who was competent to the task of writing a HISTORY of the *late unhappy contest*? Mr. M. replied, with his usual presence of mind, "I know of *one*, and *one* only, competent to the task."—The General eagerly asked, "Who, sir, can that individual be?"—Mr. M. remarked,

"Cæsar wrote his own Commentaries!"—The General bowed and replied, "Cæsar could write his Commentaries, but, sir, I *know* the atrocities committed on both sides have been so great and many, that they cannot be faithfully recorded, and had better be buried in oblivion!" WASHINGTON and FRANKLIN were in themselves a host; their full-orbed fame is lasting as the world! Among many lesser constellations, they are the boast as well as the glory of their country*.

In taking leave of *the United States*, this will be a proper place to mention that MR. RICHARDS is indebted for his literary honours to *the Baptist College of Rhode Island*. In 1793 the degree of M. A. was bestowed upon him, in conjunction with *the Rev. James Dore*, of Walworth; *the Rev. John Sutcliff*, of Olney, and *the Rev. Sa-*

* MR. THOMAS MULLETT was an *American Merchant* of the first respectability. He was a native of Taunton, and died at Clapham, Nov. 14, 1814, in the sixty-ninth year of his age. He survived his son-in-law and partner, my worthy relative, Mr. J. J. Evans (son of Dr. Caleb Evans,) not two years. They were men of excellent understandings, and firm friends to civil and religious liberty. The latter left behind him an amiable widow and numerous family. Mr. Mullett and Mr. J. J. Evans, were both interred by the writer of this memoir, in Bunhill-fields—

Gone to the resting-place of MAN,
His solitary home,
Where ages past have gone before,
And future ages come!

muel Pearce, of Birmingham, respectable ministers of the Particular Baptist denomination. At the Commencement, held the first week of September, 1818, "The honorary degree of *Doctor of Laws* was conferred upon MR. WILLIAM RICHARDS, of Lynn, in England, and the degree of Doctor of Divinity on the Rev. Calvin Parks, the Professor of Moral Philosophy, in Brown University." The American print then adds—"A prayer of the reverend President closed the exercises of the day, which were highly creditable to the reputation of the university." The diploma was announced in a Letter of *Dr. Rogers*, addressed to MR. RICHARDS, in these words,—

"VERY DEAR SIR, *Philadelphia, Oct. 20, 1818.*

"Having proposed you for a *Doctorate in Laws* at BROWN UNIVERSITY, at the Commencement of 1817, agreeably to usage, it lay over till last Commencement, when you were admitted to that honour, on which I most sincerely congratulate you. I hope, dear sir, you will not be unmindful of your proposed *donation of books* to that truly respectable and liberal institution. It will perpetuate the name and catholicism of DR. RICHARDS."

A similar Letter arrived about the close of December, from *Dr. Asa Messer*, President of the College, accompanied by the *Diploma*, with every good wish for MR. RICHARDS' continued welfare and prosperity. Alas! poor man, HE was in his

grave. The *Diploma* was dated the *sixth* of September, 1818, the very day on which his *Will* was made. The intelligence, therefore, of the tribute of regard rendered him by his much respected transatlantic brethren never reached him. This is to be regretted. For though no man cared less for exterior embellishment, yet as to the *wise and good*, he was justly proud of their approbation. I am persuaded the chief gratification derived by him from this accession of literary honours, would have been, that the appendage to his name might have ensured to his writings a wider circulation, and thus enlarged his sphere of doing good to mankind! But his gracious Master had summoned him to participate of the transcendent honours of immortality.

Nor shall it be here suppressed, that *the Writer of this Memoir* feels proud in having, for a series of years, enjoyed the uninterrupted friendship of such a man, being, in conjunction with a worthy brother executor, entrusted with the posthumous management of his temporal concerns, as well as honoured by a pecuniary token of his regard in his last *memorial* of mortality. It was a saying of the great British moralist, Dr. Samuel Johnson, upon the loss of a dearly beloved friend—"He is gone, and we are going; we could not have detained him long, and from him we shall not be long separated!"

MR. RICHARDS passed the remainder of his pil-

grimage in various literary undertakings, in corresponding with numerous individuals of almost every denomination, and cherishing the intercourse of private friendship. Living alone, he might have been denominated the *Christian Hermit*, were not his soul ever intent on promoting the present and eternal interests of mankind. He was drawn out into company in spite of himself. Among his associates in the ancient town of Lynn, he had the honour to rank with some of the first characters, (especially of the three professions), for knowledge and respectability. By some of them he was visited at a certain hour every day. Some pleasantly termed it *the old Gentleman's Levee*. Appreciating his intellectual attainments and moral qualities, they felt gratified by his company.

Throughout life, my *deceased friend* had enjoyed a good share of health, but since the loss of his endeared partner, he was wanting in exercise, which undermined his constitution. From the commencement of the year he drooped, and the warmth of the Summer season augmented his debility. In his *last Letter*, which I received only a month previous to his dissolution, he says—"As for *myself*, I have no great reason, I fear, to expect being much better in this world. For the last *three* or *four* years my health has been declining, and my infirmities increasing. There seems no help but in *patient* submission, looking up and saying, *THY WILL BE DONE!*" He then proceeds to notice various topics

with his usual confidential freedom, and even pleasantry; concluding with best wishes for myself and family.

It is a circumstance worthy of observation, that though no relative from Wales had ever visited him at Lynn, yet at this particular juncture, a young kinsman, *Mr. David Thomas*, living in London, wrote to him, offering to come to see him. His reply shall be inserted, being fraught with that kindness, for which he had throughout life been distinguished. It is the picture of *the infirm old Man*, sinking gradually into the tomb—

MY DEAR YOUNG FRIEND, *Lynn, July 30, 1818.*

I sincerely thank you for your kind Letter; though unexpected, it was not unacceptable. I had almost given up all thoughts of ever seeing again any relation of mine at LYNN, or any where else. I live too far from them, and they from me to admit of scarce any further interchange of visits. For my own part, it is too late in the day for me to think of *rambling into Wales* as I formerly used to do; and as to my *Welsh relatives*, they can employ their time much better at home, than in taking a journey so tedious and expensive as from thence hither.

All I can say as to *your proposal* is, that I shall be glad to see you, and will make you as welcome as I can. What I most regret is, that I cannot receive you as I could wish, as I am not properly at house-keeping, or rather live alone-like a *hermit*, without

so much as a servant to wait on me, which has been my case for years past, even most of the time since I buried *my dear wife*, which is now nigh upon fourteen years !

Of late, too, my *infirmities* increase fast upon me, and I have been seldom well for the last three or four years. I was very unwell when your letter came, which was the chief reason of my not answering it sooner. These things I thought proper to mention, lest you should feel unpleasantly disappointed when you arrive here. Upon the whole, I can only say that I shall be very glad to see your Father and Mother's eldest son, and will entertain you as well as I can, though not so well as I could wish. And what can *an infirm old man*, who still loves his RELATIONS, FRIENDS, and COUNTRY, say more ?

Should I feel myself unable to accommodate you under my own roof, I will contrive to procure you better, and more agreeable accommodation at a Friend's house.

At any rate, if I am able to keep about, I will try to make your visit not unpleasant; but *an old man* in declining health, should not talk too confidently in matters of this kind. The London coaches all arrive late at Lynn. You must inquire for Norfolk-street—My house is opposite to a public house, called the *Bird in Hand* in that street. But I must beg of you to write to me again before you set out, that I may know when to expect you.

With best wishes for your welfare, I remain, my
dear young Friend,

Your affectionate kinsman,

W. RICHARDS.

The very minuteness of this Letter is interesting, and therefore not a word hath been suppressed. Connected with his approaching dissolution, it is a valedictory memorial of the writer's kindness and hospitality. His heart was finely attuned to natural affection. Indeed, like an Æolian harp, which, touched by every breath of wind, sends forth the sweetest sounds, so the feelings of this honest Cambro Briton vibrated to every circumstance that had the remotest connexion with the natives of his beloved Principality.

MR. RICHARDS did accommodate his young kinsman under his own roof, after he had been with a Friend during a week. Growing worse, Mr. Thomas slept in the house, and attended assiduously upon him. The old Gentleman indeed compensated the trouble by an unusual degree of affability, telling him the history of his life, and promising him in case of his recovery, that he would accompany him abroad, and show him the adjacent country. He even recounted *the Controversies* in which he had been engaged, with a sensible pleasure; reminding us of Goldsmith's admired veteran, who

Shoulder'd his crutch, and shew'd how fields were won!

He also remembered handsomely in his will his

young kinsman, who, since, frequently visiting *the writer of this Memoir*, speaks of his deceased relative with an affectionate regard and veneration. He saw his sun set without a cloud. It will one day emerge from "Death's dark shade," with an accumulated glory!

MR. WILLIAM RICHARDS expired September 13, 1818, in the *sixty-ninth* year of his age. His complaint was *the Angina Pectoris*, an inflammation of the chest. At times, it sorely affected his breath, and he knew the disease to be incurable. Diminution of flesh, and sallowness of complexion foreboded the approaching change. He still however went among his Friends, and visited *Wisbeach* as well as *Tydd*, during the month of July, whence he returned with increasing debility. He had the best medical advice of his old and highly respected friend *Dr. Marshall*, a physician at Lynn; and his sufferings were alleviated by the assiduities of Female friendship, whose sympathies even towards the Saviour himself, *the Evangelists* have not failed to record—

"Last at his *Cross*, and earliest at his GRAVE!"

An elderly Lady, Mrs. H. of *Wisbeach*, (the worthy Parent of my Brother Executor), came over, and remained with him till Death closed his eyes. By this attendance he was much gratified, and expressed the utmost thankfulness. To a very particular friend, *Mr. James Keed*, who visited him daily when confined to his chamber, he seemed

perfectly calm and resigned, "having no fear of death, and appeared as preparing for a long journey!" *The days of our years* (Psalm xc. 10.) *are threescore years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we FLY AWAY.*

It is strange that MR. RICHARDS, a man distinguished for good sense and prudence, should not have made his *will* till a week previous to his decease. The disposal of his *Library* has been mentioned. His property he bequeathed to an aged sister, *Mrs. Martha Evans*, a worthy widow in Wales, with a numerous family. Various small legacies were left, as well as his collection of *coins* and *medals*; for none of his immediate friends were forgotten on this final occasion. The consistency which characterized the testator throughout life, marks the concluding stage of mortality*.

* It should have been mentioned in *the first* part of the work, that there is A LITTLE BOOK in existence, containing a *List of Texts*, from which Mr. Richards preached three times every Sunday, and on Thursday evening, during the first three years of his settlement at Lynn. It records the passage from which Mr. Richards opened his ministry at LYNN, Acts xvi. 10. *Immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord hath called us for to preach the Gospel unto them*—and also his labours whilst at the Academy, preaching at Kingstanly, Grittleton, Wotton, Malmsbury, Calne, Croscomb, Bratton, Trowbridge, and Fishponds. Though never very popular in England, yet preaching in his beloved Welsh language, crowds followed him in the Principality.

A few *tributes of respect* shall be introduced which were paid to his memory. Writers do themselves an honour, when revering departed merit, they apportion the meed of praise with truth and sincerity. Three religious *periodical Publications* thus notice his decease—

“MR. RICHARDS was a man (says the Editor of the *Monthly Repository*) of sterling integrity and of true Christian worth. The *General Baptist* denomination has lost in him one of its most zealous advocates and brightest ornaments. He might have lived without reproach (except on the ground of heresy) in the days of THE PURITANS. Like them, he lived apart from the world, and like them, he was a religious enemy of ecclesiastical usurpation and civil tyranny.”

“We have had the melancholy task imposed upon us, (says the Editor of the *New Evangelical Magazine*), of perusing in the public prints the affecting intelligence of the decease of MR. RICHARDS, just at the instant too when we were in daily expectation of receiving some important information from his pen, relative to the *Ecclesiastical History* of our own country, a subject which perhaps no man living was so thoroughly conversant with as himself. Mr. Richards indeed was no ordinary man. He had read much, particularly on the subject of *Church History*, of which he has given proof in his various publications.”

The Old Evangelical Magazine has given this record—“Lately died at Lynn in Norfolk, the Rev.

W. Richards, formerly a Baptist minister in that town, author of a *Welsh Dictionary, of the History of Lynn*, and several smaller publications. He was a man of considerable knowledge, and an extensive acquaintance with books and men; and notwithstanding his limited income, contrived to exhibit an amiable pattern of Christian liberality."

One of Mr. Richards' intimate friends, a professional gentleman at Lynn, drew up this faithful sketch of him, which was inserted in the MORNING CHRONICLE—

"MR. WILLIAM RICHARDS was formerly a *Baptist Minister* at Lynn, and author of *the History of Lynn*, of a *Welsh Dictionary*, and of many smaller Tracts, theological and political. His acquaintance with books was very great, his memory was tenacious, and if he had allowed himself time for arrangement, few writers were more capable of communicating knowledge on subjects the most useful and important to society. He was a *DISSENTER* from principle, a man of fearless integrity, warm and steady in his attachments, open and explicit in his detestation of arrogance and oppression. With an income barely sufficient for the comforts of an individual, he was very liberal to the indigent, especially to his *relatives in Wales*, on whose account it is believed that he often neglected to supply himself with necessary sustenance. In his latter years he was not connected with any society of Christians whatever, but his "religion was pure and undefiled before God and the Father." Regarding *the Holy*

Scriptures with avowed and profound veneration, like the ever-memorable John Milton, his meditations were an habitual prayer!"

In a Norwich Paper the following account of Mr. RICHARDS appeared, written by an intelligent gentleman of that city—"The death of *this excellent Man* deserves more than a bare record of the event. Unassuming and void of all ostentation as he was, it is yet right that his virtues should not be suffered to pass unnoticed to the grave. He was early in life educated in what are called orthodox principles; these he found reason afterwards to change, though he never stately exercised his ministry among that denomination of Christians (General Baptists), to which he latterly attached himself. Increasing infirmity, and a severe domestic calamity, for several years occasioned his almost total seclusion from the world; and he was seen only by a few most excellent and respectable friends at Lynn, who knew his worth, sympathised with his affections, and by whose kind attention he was once more restored to society. Of his truly pious and benevolent character, of his delight to do good, varied and substantial are the proofs which might be furnished, and which must render him the subject of warm and grateful remembrance. His means were limited, and he often abridged himself of comfort, and almost necessities, that he might assist those who were in need. He was firmly and zealously attached to the religious principles which he professed, but no contentious spirit rendered him uncharitable in judging, or unwilling to do

good to all to whom his kindness could extend. Intolerance, in all its forms, was the object of his detestation. Of *civil* and *religious liberty*, he was indeed the intrepid and zealous friend. All his writings breathe the freest and noblest spirit, and he omitted no opportunity of inculcating and enforcing it among his fellow townsmen. Such a man as MR. RICHARDS is a loss to society at large, and one which, in his immediate neighbourhood, can scarcely be supplied. It is seldom that in a town like LYNN, an individual can be found, who, possessed of these virtues, which adorn *the Man* and *THE CHRISTIAN*, and gifted with learning and talents, will dare to assert the rights of man and vindicate the great principles of freedom. Let us hope, that his spirit has infused itself among his fellow-townsmen, and that those principles will guide their public conduct, which it was the study of his life to promote."

In his person MR. RICHARDS was above the middle size, somewhat antique in his look, but of venerable deportment. Indeed his appearance was that of an *athletic Ancient Briton*, proud of the land that had given him birth. His speech savoured strongly of the Cambrian accent, in which he took pleasure. Independence was the darling passion of his nature. He inherited a portion of the spirit of his brave forefathers, who having in vain repelled the inroads of the Saxon invader, disdained submission, and withdrew into the fastnesses of the Principality,

where their descendants remain to the present day. He was indeed of the race of *Ancient Britons*, of whom it is said, that their enemies themselves cannot help acknowledging, that "they were a brave and ingenuous people, strangers to duplicity and malignity of spirit, of a grateful, tractable, and docile disposition, when they were well treated, and in a word, that many of them wanted neither greatness nor goodness of heart."

His corporeal Frame bore some relation to his mind—it was firmly built, and seemed fitted to endure beyond the ordinary term of mortality. But, alas! the seeds of disease had been sown, and within the last month shot up into a fatal maturity.

The subsequent stanzas were found in his own hand-writing (both in Welsh and English), freshly written, and evidently drawn up in prospect of approaching dissolution. They are the offspring of a heart sinking under the burden of mortality, but impregnated with the noblest feelings of Christian piety—

GREAT REDEEMER, *Friend of Sinners*,

Thou hast glorious power to save;

Grant me light, and still conduct me

Over each tempestuous wave!

May my SOUL with sacred transport

View the dawn while yet afar,

And, until the sun arises,

Lead me by the morning-star!

Will not *any* OLD COMPANION,
 In whose love I now confide,
 Step with me through DEATH's cold region,
 And lie calmly by my side?

Can a FRIEND shew no more kindness
 Than to creep and look aghast,
 When *the dust* and *stones* together
 On my breathless corpse are cast?

O what FOLLY—O what MADNESS,
 That my thoughts should go astray
 After toys and empty pleasures—
 Pleasures only of a day!

This VAIN WORLD, with all its trifles,
 Very soon shall be no more;
 There is no object worth admiring,
 Save THE GOD whom I adore!

O DEATH! *where is thy sting?* (exclaimed the triumphant Paul) O GRAVE! *where is thy victory?* *The sting of death is sin; the strength of sin is the law; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ.* And John, the beloved divine, assures us, that—*the fashion of this World passeth away; but he that doeth the will of God, sincerely and perseveringly—*
 ABIDETH FOR EVER!

MR. WILLIAM RICHARDS, on the Thursday after his decease, was interred at *Wisbeach*; his remains being followed by a train of mourners from Lynn

and its vicinity. In the cemetery belonging to the General Baptist Chapel, agreeably to his particular request, HE and his *beloved Spouse* repose together in one common grave, awaiting the *Resurrection of the just!* The Rev. Mr. Walker, minister of the chapel, delivered a serious address at his interment, and on the Sunday evening preached an appropriate sermon, from Rev. xiv. 13. *And I heard a voice from Heaven saying unto me—Write, Blessed are the dead which die in the Lord; yea, saith the spirit, that they may rest from their labours, and their works do follow them.* The Rev. Mr. Trevelen, at Salem Chapel, Lynn, paid a suitable token of respect, before a large and attentive audience, many of whom knew and revered the deceased, from Zech. i. 5. *The Fathers where are they, and the prophets, do they live for ever?* Thus the ordinary tokens of regard were not withheld on the melancholy occasion.

His executors have drawn up the following *Epitaph*, which has that best of all recommendations, truth, to excite and impress the attention; those who knew MR. RICHARDS best, will recognise its fidelity—

“Sacred to the memory of WILLIAM RICHARDS, LL. D., author of many valuable publications, especially of the *History of Lynn*, where he resided forty-two years, more than half of which period he was Pastor of the Baptist Church in that town.

“A man of fearless integrity, and unaffected piety,

as well as of great goodness of heart—he thought for himself, with entire freedom, on every subject, always following the dictates of his Conscience. He strictly adhered to and promoted what he believed to be **PRIMITIVE CHRISTIANITY**; was the undeviating friend of *Justice, Liberty, and Peace*, and the determined enemy of *Oppression, Tyranny, and War*. He followed *no party*, but was the consistent disciple of *Truth and Righteousness*.

“Greatly beloved by an extensive circle of relatives, friends, and acquaintance, HE departed this life the thirteenth of September, 1818, in the 69th year of his age*.”

The following *Address* was committed to paper upon receiving intelligence of *the subject of this Memoir's decease*. It soothed the writer's feelings, and may console others in similar circumstances. A reply to the interrogation of *the pensive mourner*—What is *the nature* and what are *the employments*

* See *The Progress of Human Life*; or, SHAKESPEARE'S *Seven Ages of Man*, illustrated by Extracts in Prose and Poetry, for the use of Families and Schools. By J. EVANS.

Milk and a swathe at first his whole demand;
His whole domain—at last—a turf or stone!

YOUNG.

The author drew up this little volume for the improvement of his pupils, endeavouring to graft on the picturesque representation of *the Dramatist* the blessed contents of REVELATION.

of HEAVEN—will form no inappropriate conclusion to this imperfect piece of Biography—

The *world* is all a fleeting show,
For MAN's illusion given—
The smiles of joy—the tears of woe,
Deceitful shine—deceitful flow—
There's nothing true but—HEAVEN!

And false the light on *glory's* plume,
As fading hues of even—
And *love*, and *hope*, and *beauty's* bloom,
Are blossoms gather'd from the tomb—
There's nothing bright but—HEAVEN!

Poor *wanderers* of a stormy day,
From wave to wave are driven—
And *Fancy's* flash, and *Reason's* ray,
Serve but to light the troubled way—
There's nothing calm but—HEAVEN*!

MOORE.

BUT WHAT IS THE NATURE AND WHAT ARE
THE EMPLOYMENTS OF THE HEAVENLY WORLD?

Innumerable are the speculations which have been
indulged respecting the means by which *the righte-*

* It has been the lot of the Writer to lose, in the course of a few years, some of his *choicest friends*, who, together with the PARENTS that gave him birth, have been consigned to the peaceful sabbath of the tomb. The names of *Lowdell*, *Worthington*, *Brent*, and *Coope*, must, by him, be remembered with affectionate gratitude. But the removal of pious relations and friends, is "so much taken from the enjoyments of *time*, to enrich the prospect of ETERNITY!"

ous are rendered blessed in Heaven. But with the account delivered in THE HOLY SCRIPTURES we are concerned. Thence alone we derive satisfaction. From certain representations of the Sacred Writers, may be gathered an idea of the *employments* of THE HEAVENLY WORLD—resembling single rays of light, when concentrated they shed a cheering lustre upon a topic otherwise enveloped in impenetrable obscurity. The bold genius of Milton however asked—

What if EARTH

Be but a shadow of *Heaven*, and things therein,

Each to the other like—*more* than on earth is thought?

1. We have reason to believe that one of the *employments* of HEAVEN will be the contemplation of THE DIVINE PERFECTIONS.

This is inferred from the nature of the human intellect, and from the character of the Supreme Being. Endued with rational powers, we are impelled to the acquisition of knowledge, and are the more gratified when our attention is directed to the noblest subjects. Hence the existence, attributes, and government of God, form a topic of contemplation interesting to the human mind. What intenseness of thought—what profundity of research hath been employed in the investigation of DEITY! The finest specimens of human genius have been drawn forth—the most laborious disquisitions have been presented to the world on this exalted subject. And yet in this preliminary state,

how little is known of the perfections and government of the Supreme Being! *We know but in part, (says an Apostle,) we see through a glass darkly.* Admirably is it remarked in the *Wisdom of Solomon*, and devoutly be it remembered—*Hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us; but the things that are in HEAVEN, who hath searched out?*

The perfections of THE SUPREME BEING are distributed into natural and moral by theologians of every denomination. Under the NATURAL PERFECTIONS are included *Power, Wisdom, and Goodness*, manifested in the works of creation. By the processes of philosophy, we have attained to a considerable knowledge of them, compared with the ignorance in which former ages were enveloped. But when our acquisitions are scrutinized with respect to what remains to be known, our knowledge shrinks into nothing. Hence Dr. Watts is of opinion, that part of *the employment of Heaven* will consist in surveying the material system, and contemplating the display of power, wisdom, and goodness exhibited throughout all its ramifications! Natural Philosophy is a delectable science. It opens and expands the mind. It elevates and purifies the heart. All nature is full of God. How pleasing an occupation must it be in a future state of being, to discern the exhibitions of the divine perfections without the tedious process of experiment; to behold, with an intuitive glance, the

machinery of the universe; to understand all its intricate movements, and to trace its evolutions, with a direct reference to *the great Author* of ALL!

As the natural perfections of the Deity are displayed in the visible creation—his MORAL perfections, *Purity, Justice, Mercy, and Compassion*, are illustrated in the ways of Providence, and in the procedures of Redemption. Providence and Redemption are united, because in the Holy Scriptures they are almost inseparably connected. PROVIDENCE comprehends the divine government, whether it embraces individuals or nations. In either view it unfolds a series of wonders, the contemplation of which occupies and gladdens every serious mind. But to the most capacious understandings are now presented difficulties, the solution of which must be looked for in a future state of being. Why *evil* was ever suffered to exist, and why it has not received a more effective check, under the control of a perfectly pure, wise, and omnipotent Being, are questions which the light of Eternity alone can resolve. Why the nations of the earth should not live together in *greater amity*, why *the devouring sword* should be permitted to spread so widely its devastations, and why *the Gospel of peace* should not have attained a more decided empire over the passions of the children of men, are points to be ascertained in HEAVEN alone! These and a thousand other questions, equally perplexing, are reserved for a more enlightened sphere of being. *Clouds and darkness are round about the SUPREME*

FATHER of All, whilst *justice and judgment are the habitations of his throne!* From the lips of every glorified spirit in the regions of the blest, will break forth the exclamation, *Just and true are thy ways, O thou King of Saints!* Though we may in this life be confounded by the mysterious dispensations of Providence—in HEAVEN every difficulty vanishes, and every cloud, however dark and portentous, will be dissipated by the radiance of eternal day.

But with Providence, REDEMPTION stands closely connected, and will employ no mean share of our attention in the celestial world. It is now a subject upon which pious minds dwell with ineffable pleasure. The studious Christian traces the development of mercy (resembling the trivial commencement and enlarged progress of a mighty river towards the ocean) from the first obscure intimation made to Adam, down to *the fullness of time*, when THE MESSIAH appeared, in whom *all the nations of the earth shall be finally blessed!* But when we examine minutely the evidences, the doctrines, the precepts, and institutions of *the Jewish and Christian dispensations*, the understanding hath to encounter difficulties, which at times create a distressing anxiety. Why *the Gospel of Jesus CHRIST* was not promulgated at an earlier period? Why, upon its promulgation, it met with so indifferent a reception from Jews and Gentiles? Why it was suffered in succeeding ages to be deteriorated by the weakness and wickedness of men? and Why,

emerging from its corruptions, it is at present retarded in its progress, and limited in its operations; are topics to be understood only in the heavenly world. The *redemption of the whole world* through the life, death, and sufferings of our LORD JESUS CHRIST, is a theme into which *angels*, those superior intelligences desire to penetrate. How keen will be our appetite for this knowledge, and how noble the employment in ascertaining these glorious truths! Such inquiries will impart the most exquisite gratification.

Thus then are his SERVANTS TO SERVE HIM, (Rev. xxii. 3, 4.) and thus THEY WILL SEE HIS FACE. This contemplation of the natural and moral perfections of the Supreme Being, ancient divines denominated *the beatific vision*—

Though 'tis an awful thing TO DIE—
 Yet the dread path once trod,
 HEAVEN lifts its everlasting portals high,
 And bids the pure in heart—BEHOLD THEIR GOD!

MASON.

I BEHELD, (says John, Rev. vii. 9, 10.) and lo! a GREAT MULTITUDE, which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying—Salvation to our God, who sitteth upon the throne, unto the Lamb for ever and ever!

2. Another employment of HEAVEN will be an

intercourse between *pious relatives* and *friends*, founded upon a knowledge of each other.

In this world our happiness arises chiefly from the exercise of the social affections. This is wisely designed, for, as Young remarks—

Nature, in zeal for human amity,
Hath denied an *undivided* joy!

Even the heathens had an idea of this kind powerfully impressed upon their minds. Hence CICERO's well known exclamation, at the close of his *Treatise on Old Age*—(O! *præclarum diem—cum ad illud divinum Animorum concilium*, &c.) “O glorious day! when I shall retire from this low and sordid scene to associate with *the divine assembly of departed spirits*, and not with those only whom I have just mentioned, but with my *dear Cato*, the best of sons, and most valuable of men. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained, it was because I supported myself with the *consoling* reflection, that we could not *long* be SEPARATED!”

Judging from these and similar passages scattered through the works of heathen authors; how rejoiced would have *Cicero*, the Roman, and *Socrates*, the Greek, been, to have had proffered to them *the revelation of Jesus*, which *hath brought life and immortality to light*! That in quitting this present life, we shall leave behind those appetites and passions, which referred to the exigencies of mortality,

may be deduced from passages of Holy Writ. There shall be *no marriage*, says our blessed Saviour, *nor giving in marriage*, but we shall be as *the angels of God at the resurrection of the just*. Still it is reasonable to suppose that we may recognise each other, and that *mutual intercourse* will form the basis of a refined enjoyment. It has been the opinion of the wisest and best of men, that such expectations are warranted by the Christian Revelation.

The principal passage of Scripture, adduced in behalf of this truth is addressed by the apostle Paul to the primitive church, 1 Thess. chap. ii. 19. *For what is our hope, or joy, or crown of rejoicing, are not even YE in the presence of our Lord Jesus Christ at his coming? For YE ARE OUR GLORY and JOY! At the coming of our Lord Jesus Christ*, he should meet them, and recognise them with satisfaction. The connexion subsisting between a MINISTER and his *people*, however important, is by no means the only interesting connexion formed here on earth. The bonds of endearment between *parents* and *children*, the ties of affection betwixt *husband* and *wife*, as well as the attachment of *faithful* and *virtuous friends*, constitute the amplest portion of sublunary felicity. A thousand pleasures are multiplied, and a thousand evils are mitigated. The current of human life glides along either amidst the sun-shine of prosperity, or when sunk into the darkest shades of adversity. But, alas! these bonds are broken by death—these links

are torn asunder by the ravages of the grave—Hence *moralists* and *divines* are not unfrequently expatiating on the precarious tenure by which are held the blessings of mortality. Human bliss is of such an uncertain duration, that in comparison with it, “the spider’s most attenuated web is cord—is cable—it breaks at every breeze.” Indeed, “half man’s learning is the world’s epitaph.” The *elegy* and the *monumental stone* every where indicate, that *here is no continuing city*. Incessant is the removal of human beings from amidst their dearest connexions and most beloved enjoyments. Not a public print do we take up but proclaims the *relative*—the *friend*—gone down to the grave, the common—indiscriminate—all-engulphing receptacle of mortality.—It is *the house appointed for all living*.

To renew these connexions in a better world, must impart a refined gratification. Companions in the toils of mortality, associates in a preparation for future bliss, that bliss enjoyed together, will be heightened and improved. Incidents will be recollected, which, during their earthly pilgrimage facilitated their progress towards Heaven. Mutual advices and exhortations will be remembered with gratitude. Every event which has urged them on to *glory, honour, immortality, and eternal life*, will be found to have generated an indelible impression upon their hearts.

This pleasing idea is extended, by the great and good DR. WATTS, to our acquaintance with *pious* and *learned men*, whose writings have benefitted us

on earth. "Nor is it (says he) improper nor unpleasant to suppose, that among the rest of their *celestial conferences*, they shall shew to each other the fair and easy solution of those *difficulties* and deep *problems in divinity*, which had exercised and perplexed them here on earth, and divided them into *little angry parties!* They shall look back with *holy shame* on some of their learned and senseless distinctions, and be ready to wonder sometimes what *trifles* and *impertinencies* had engaged them in dark and furious debates! Darkness and entanglement shall vanish at once from many of those knotty points of controversy, when they behold them in the light of Heaven*!" The very supposition of such an intercourse in the celestial world, should here on earth conduce to the exercise of unfeigned candour, however branded by the name of indifference, and excite to the indulgence of Christian charity, in spite of the clamours of an ignorant and besotted bigotry.

Certain it is that the New Testament speaks of Heaven under the image of a FAMILY. This sentiment implies a knowledge of each other. Abraham is described as knowing the rich man, and the rich man as knowing Abraham and Lazarus. The children of God are to come *from the East, and from*

* *The World to come*, by ISAAC WATTS, D. D. and MURRAY'S *Power of Religion on the Mind*, in Retirement, Affliction, and at the approach of Death—exemplified in the testimonies and experience of persons distinguished by their greatness, learning, or virtue.

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And, to be done with Abraham, Isaac, and Jacob, (whom, of course, they must know), in the *congregation of Heaven!*
 Upon that beautiful passage of Scripture, Col. i. 28. *That we may present every man perfect in Christ Jesus.* Dr. Puley remarks—"I understand St. Paul to express his hope and prayer, that at the general judgment of the world, he might present the fruits of his ministry the converts whom he had made to his faith and religion, and might present them *perfect in every good work*, and if this be rightly interpreted, then it affords a manifest and necessary inference that THE SAINTS in a future life will *meet*, and be *known* again to one another! For how, without *knowing* again his converts in their new and glorified state, could St. Paul desire or expect to present them at the last day?" This eminent divine then adds—"I do allow that the general strain of SCRIPTURE seems to suppose it, that when Paul speaks of *the spirits of just men made perfect*, and of their *coming to the general assembly of the saints*, it seems to import that we should be *known* of them, and of *one another*—that when CHRIST declares that *the secrets of all hearts shall be disclosed*, it imports that they shall be disclosed to those who were before the witnesses of our actions. I do also think that it is agreeable to the dictates of reason itself to believe, that the same GREAT GOD, who brings men to *life again*, will bring those TOGETHER whom *Death* hath separated."

To refer back to ancient divines, take the opinion

of the pious and sagacious BAXTER—"I must confess as the experience of my own soul, that the expectation of loving my *friends* in HEAVEN principally kindles my love to them on earth! If I thought I should never *know* them, and consequently never love them after this life is ended, I should in reason number them with temporal things, and love them as such, at the same time allowing for the excellent nature of Grace; but I now delightfully converse with my *pious friends* in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them that are DEAD or *absent*, as believing I shall shortly *meet* them in HEAVEN, and love them with a heavenly love that shall there be perfected!"

Dr. Richard Price has a masterly dissertation on *the junction* of the wise and good in HEAVEN. His concluding words are these—

"The *dark and dreary grave* has now nothing in it that should make it appear terrible. To virtuous characters it is no more than a bed of rest till *the morning* of a JOYFUL RESURRECTION! We have, as CHRISTIANS, something better to support us under the anguish produced by *the death of friends* than the cold alternative of the ancient philosophers, that either they are happy, or returned to the state they were in before they were born. We may exult in the expectation of finding them again, and of *renewing our friendship* with them in a better country! The worst that DEATH can do is to cause a short interruption in our intercourse with them, or to re-

move them from our sight for a moment. We shall soon follow them, be raised with them to *new life*, and take possession with them of an *inheritance incorruptible, undefiled, and that fadeth not away*. Such are the hopes which *the blessed gospel* gives; and well may they elevate our minds above these scenes of mortality, dry up our tears in every season of sorrow, and inspire us always with *a joy unspeakable and full of glory*!"

Reader—hast thou ever seen the REPRESENTATION of *the resurrection of a pious family from the grave at the last day*? Never was the pencil of the artist more happily employed. The group is sublimely impressive. Every countenance is filled with surprise—every feature is burnished by joy. The *Father*, the *Mother*, the *Children* at different ages, and even the *hoary Grandsire*, are seen bursting the cerements of THE TOMB, and rising to the transcendant honours of immortality—

Whilst on thy glowing canvass lost we gaze,
The raptur'd soul with sacred ardour fir'd,
Dwells on the happy hopes of future bliss,
When freed from earthly sin and earthly care,
Restor'd to all the most endearing ties
Which Parents, Children, Lovers, Friends, can share:
The *just made perfect* shall with holy joy
Meet and receive rewards which TIME can ne'er destroy*!

* A discourse entitled, *The final Congregation of good Characters in Heaven*, concludes the *second* volume of *Sermons for the Use of Families*, by the Rev. Edmund Butcher, of Sidmouth. A THIRD VOLUME is just pub-

To this delightful recognition of *relatives* and *friends* in a future state of being, it is to be added, as a circumstance ineffably interesting, that individuals being there exempted from their infirmities, both of body and of mind, no interruption of bliss occurs, and the exclusion of death (here our inevitable foe), renders the bliss of eternal duration. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure.*

3. One employment more of the heavenly world is—Meditation upon *our own progressive improvement* in every thing that is essential to the dignity and happiness of Heaven.

That we are capable of improvement, is a well-known truth, and that this capability deserts us in a future state, is no where asserted. Improvement is the characteristic of our nature. It accompanies us from the cradle to the tomb. It is essential to the existence and advancement of our felicity. It may be questioned whether any creature ever is, or ever will be so perfect that he is not capable of growth in any excellence or enjoyment. It is the distinguished attribute of humanity.

In this life the richest materials are afforded for

lished. The whole forms a body of theological instruction, which, expressed in simple and animated language, will be found eminently conducive to moral improvement.

Meditation, when we trace the steps by which we have advanced, and are advancing in knowledge, in virtue, and in piety. With satisfaction we survey the several periods of our pilgrimage, when each successive stage bears us onward to the attainment of eternal happiness. This circumstance holds good in its utmost extent with respect to a future state, where means will be afforded for the perfection of our nature, and where these means will receive every possible attention. When the heavenly inhabitant regards the past, it may include the present life, especially those scenes which were connected with our *peace and salvation*. When the *present* and *future* occupy the glorified spirit, the enjoyments of the celestial state will rush upon the soul with an inconceivable rapidity. The honours at which the individual is arrived, the sources of bliss laid open before him, and the prospect of still greater pleasure throughout eternity—these are gratifications worthy of the name, and forms the most substantial felicity. Possessed of an *incorruptible body*, and having the soul sublimated by the beatific vision, this constitutes AN HAPPINESS which the eye, however delicate as an organ of vision, *hath not seen*, nor the ear, however susceptible of delicious sounds, *hath heard*, nor *hath it entered into the heart of man*, however capacious in its comprehension, fully to conceive! Neither participating of sloth, nor subjected to satiety, it is the perfection of Heaven itself. Suited to our rational nature in the highest state of cultivation, it must administer to

our enjoyment. *Meditation*, then, on the elevated condition in which we shall be placed, will form a noble, an animated, and honourable employment. With the apostle we exclaim, *O! the height and the depth, the length and the breadth of the love of God, which passeth knowledge.*

DR. WATTS thus illustrates the subject—"Can we suppose that innocent ADAM at his formation in Paradise knew all the wonders of divine wisdom and goodness that ever he was designed to attain, had he lived sinless and immortal, and then can we believe, since his knowledge of his Maker's goodness and wisdom was to receive continual advances; that he should admire him no more, and love him no better after a *thousand years'* converse with him, than he did at his first creation? Now much the same is the case of the saints in Heaven. The rule and measure of their duty is their knowledge, and the rule and measure of their knowledge is their own capacity and the means of discovery; they never fall short of their duty, and therefore they have no sin; and thus their holiness may be every moment perfect, and yet perhaps every moment increasing as their capacities are enlarged, and so receive new discoveries through all the ages of their immortality!"

In a word, to adopt the apostrophe of the great and good DR. WATTS—"Hail, BLESSED SPIRITS above, who have passed your state of trial well! You have run the laborious race under many burdens, and you have received the prize. You have fought with

mighty enemies—you have overcome a thousand difficulties, and you enjoy THE CROWN! No more shall you complain of the mixture of error with your knowledge—no more shall you groan under the perplexities of thought, the tumults of passion, the burdens of indwelling iniquity, nor ery out because of oppressing enemies or sorrows! The hour of trial is finished. You have been sincere and faithful in your imperfect services, and you are arrived at THE WORLD of *Perfection*."

These are the probable *employments* of HEAVEN—the contemplation of the divine perfections in NATURE, PROVIDENCE, and GRACE—the intercourses between *pious relatives and friends*, founded on a knowledge of each other—and, lastly, meditation on our *own progressive improvement* in knowledge, virtue, and piety. These I denominate *probable employments*, because nothing positive can be determined. The SCRIPTURES speak of the felicity of Heaven in terms more calculated to excite our desires after the enjoyment of it, than to gratify our curiosity respecting it.

"We must be endowed (says Dr. Hugh Blair), with the faculties of the blessed in order to comprehend their *employments* and pleasures. The silence of humble and respectful hope better becomes us than the indulgence of those excursions of fancy which degrade the subject they endeavour to exalt."

Dr. Doddridge has finely said—"It is exceedingly reviving to the heart of a *sincere Christian*, that JESUS has the *keys of the unseen world* and of

death, so that whenever we are removed by the stroke of this our last enemy, it is only to be considered as *his turning the key* which will let us out of this world into another of happiness and glory everlasting ! How delightful to reflect, that HEAVEN is under the command of our Redeemer, and Hell is under his control ! What have his *faithful servants* to fear from the one—what have they not to hope from the other ? How does this cheering sentiment disarm both *Life* and *Death* of their respective terrors * 1”

That MAN should be raised into being, endowed with capacities of enjoyment, furnished with means of intellectual and moral improvement, as well as blessed with the intercourses of friendship—these are temporal mercies which call aloud for gratitude. But the Almighty hath done more for his sinful creatures than what has been already mentioned. *God hath so loved the world that he gave his only begotten Son, that whosoever believeth on him, shall not perish, but have everlasting life.* Pardon and peace, purity and eternal life, are the distinguished blessings of *the Gospel* of JESUS CHRIST. This present state seems too narrow a sphere, too contracted a theatre, for the display of the divine benevolence. Other worlds, other conditions of being are provided for the faithful and obedient disciple—

YES—we shall live for ever—*Life's* short years
May bring their destin'd trials, cares, and joys,

* *Family Expositor*, Rev. i. 17, 18.

And strew the thorns and roses in our way—
 But we shall follow where THE MIGHTY LORD
 Of man's redemption rising from the grave,
 Ascended, pointing to our promis'd home
 Above, where *spirits of the just* abide
 In IMMORTALITY and PERFECT LOVE*!

TOWNSEND.

These views of *the heavenly world* yield abundant support to good men in their last moments. When DODDRIDGE (1751) was on his voyage to Lisbon, worn down by an incurable consumption, his mind derived the purest joy from his views of eternity. "The Captain's cabin, (says his biographer), was to him a *Bethel; as the house of God, and the gate of Heaven!* There in an easy chair he generally sat the greatest part of the day. He several times said to Mrs. Doddridge, 'I cannot express to you what a morning I have had—such delightful and transporting views of THE HEAVENLY WORLD is my Father now indulging me with as no words can express!'—There appeared such sacred gratitude and joy in his countenance as often reminded her of those lines in one of his hymns—

* One of the professional gentlemen at Lynn, whom MR. RICHARDS had the honour to rank among his friends, *Harvey Goodwin, Esq.* an eminent solicitor, did not survive him little more than six months; dying suddenly in London, April 16, 1819. His activity in his profession, and the benevolence of his disposition, rendered him a most valuable member of the community. His children and his children's children will embalm his memory!

When DEATH o'er *Nature* shall prevail,
 And all its powers of language fail,
 Joy through my swimming eyes shall break,
 And *mean* the thanks I *cannot* speak!"

Similar also was the latter end of an excellent character, the REV. ARCHIBALD MACLAINE, (Translator of *Mosheim's Ecclesiastical History*,) who died at Bath, Nov. 25, 1804, in the eighty-third year of his age. He was a man of talents and erudition, as well as of unaffected piety. The particulars are communicated by his friend, the *Rev. John Simpson*, dated Nov. 13, 1804. The words of THE DYING CHRISTIAN to his beloved friend were these—

"I feel that I am going very gradually. I shall not be long here; but I have been used to consider my latter end, and am not *now* disturbed at its approach. I have always had a religious turn of mind, which has kept me from bad habits. I can contemplate clearly *the grand scene* to which I am going; it appears to my mind very magnificent and very awful! There *is* no cloud in the prospect that is now before me, though I say it with humble confidence and reliance on THE DIVINE MERCY through the mediation of my blessed Redeemer, whom I always loved too much to fear that he should *now* forsake me. All is bright! I think of THE BEING of all perfection, into whose presence I am going, and whom I shall see as *He is*, and the more I dwell upon such infinite perfections, the more I am

filled with awe and wonder. I am quite lost in astonishment, though I can contemplate him as *my kind Parent*, who has bestowed upon me so many mercies, and *now* will not leave me nor forsake me; who *knows my frame, and remembers I am but dust*. I think almost continually of the sublime objects in *THE NEW SCENE* that is before me; of *the Society* that I shall join in that untried state; and I feel the subject very awful, but it is a *pleasing awe*, accompanied with the highest reverence and trust in *AN HEAVENLY FATHER!*"

Other instances of a happy dissolution in prospect of *the heavenly world* might be adduced. *DR. WATTS* enjoyed that calmness and composure, that, upon being asked how he was in his last illness, his reply was, *Waiting God's leave to die!* *ADDISON* expired with holy joy, elevated by the hopes of Heaven, that calling to his bed-side a profligate youth, he turned towards him, and exclaimed—"See how a *Christian* can die!" And to adduce one instance more, my *deceased friend* by the tranquillity of his dissolution, realised the sentiment which his admired countryman *Sir William Jones* has conveyed in the following lines:—

On parent knees behold a *new-born* child,
Weeping thou sat'st while all around thee smil'd;
So *LIVE*, that sinking in thy last long sleep,
Calm thou may'st *smile* while all around thee weep!

*Mark the perfect man and behold the upright! for
the end of that man—is peace.*

The future bliss of HEAVEN is, by the Sacred Writers, described not in particulars but in very general terms. The aggregate of *heavenly felicity* is left to swell upon the imagination in its own native grandeur and sublimity! This is wisely attuned to our present capacities, and adapted to rouse our desires after the enjoyment of it. In the representation of the inspired writings, there is nothing low, nothing mean, all worthy of the Supreme Being to bestow, and of a glorified spirit to receive! The design of religion is to empower men *to live soberly, righteously, and godly in this present world*, thus educating them for Eternity.

The metaphors also used by the Sacred Penmen, are indicative of the extent and dignity of the rewards conferred beyond the grave. *Crowns*, and *palms*, and *white robes*, are among all nations, emblems of joy and of victory. What an object is here held out to the aspiring soul! The indulgence of this holy ambition neither tramples on human rights, nor stains the earth with blood. It sublimates the understanding, purifies the affections, and ripens the soul for the participation of eternal life. In the view of the *true Christian*, both worlds claim an appropriate share of his attention. The temperate disclosures of revelation beam upon his mind with a steady effulgence. He is not enveloped by the shades of midnight, nor irritated by the impertinent glare of noonday. Enough he knows to keep him firm in the path of duty, as well as ardent in the contemplation of *the recompense of reward*.

Like the two great forces of Nature, which preserve the planets in their orbits, so the attachments of the Christian to heaven and to earth are wisely adjusted, impelling him on to the goal of his prescribed destination! *I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a CROWN OF RIGHTEOUSNESS, which the righteous Judge shall give me at that day, and not to me only, but to ALL who love his appearing.* Nor was the Apostle Paul alone impelled in his career, by the prospect of future glory, it animated even CHRIST himself, the captain of our salvation, *who for the joy set before him, endured the cross, and despising the shame, is set down at the right hand of the throne of God.*

Finally, the prospect of *the happiness* of HEAVEN, held forth in the gospel of Jesus Christ, cherishes and promotes purity of heart.

Not so *the Mahometan Paradise*, which directly tends to generate a spirit of hatred and cruelty. "The sword (saith the Koran), is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven at the day of judgment; his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be supplied by the wings of angels and cherubims!"

'Our SAXON FOREFATHERS imagined that the

happiness of *their* heaven arose from this circumstance—that they should be assembled together in the hall of their *God Woden*, and there drink blood out of *the skulls* of THE ENEMY! So depraved was their idea of the employments of the blest. But, Brethren, it is the exalted privilege of *us*, their descendants, to be better instructed in *the mysteries of the kingdom of heaven*. To behold, in softened effulgence, the perfections of DEITY; to contemplate *the meek and humble Saviour*, encircled by his mediatorial glory; to associate with pious *relatives and friends*, founded on a knowledge of each other, as well as with *the virtuous of every* description, both Jew and Gentile; to meditate on *our own progression* in knowledge, in holiness, and in joy—*These*, FELLOW CHRISTIANS, are the sublime exercises by which you will be engaged in Heaven—

GRAVE, the guardian of our dust,
 GRAVE, the treasury of the skies,
 Every atom of thy trust,
 Rests in hope again to rise—

Hark! *the Gospel trumpet* calls,
 Soul, rebuild *thine* house of clay,

IMMORTALITY its walls—

And ETERNITY its day!

MONTGOMERY.

But I would not have you ignorant, BRETHREN, (1 Thess. iv. 13.), concerning them that are fallen asleep, that ye may not lament as others do, the heathens, who have no hope. For if we believe

that JESUS died and rose again, we must believe that, in like manner, also, God shall bring with him those who sleep in Jesus. For this we say to you, by the word of the Lord, that we who remain alive at the coming of the Lord, shall not prevent those that are asleep, so as to be glorified before them. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, even with the trumpet of God, and the dead in Christ shall rise first, afterward we who are left alive, shall, together with them, be snatched up into the clouds in order to our meeting the Lord in the air, and so shall we be with the Lord for ever. Therefore comfort one another with these words—

“O! who can be sufficiently thankful, (says a truly devotional writer), for the strong consolations which these divine words administer! How many drooping hearts have been cheered by them in every age, while successively mourning over THE PIOUS DEAD! How often have we ourselves been driven to them, as to a sacred anchor, when our hearts have been overwhelmed within us, and if God continue us a few years longer, what repeated occasions may arise of flying to them again! Let us charge it upon our hearts, that we do honour to our holy profession in every circumstance, and particularly in our sorrows as well as our joys. When Providence is pleased to make such breaches upon us, let us not sorrow as those who have no hope, for our deceased friends or for ourselves.

Surely we cannot doubt the very first and most fundamental article of our faith, *the death and resurrection of JESUS, the Son of God*; and if we do indeed assuredly believe these, what a blessed train of consequences will they draw after them, and this consequence most apparently, that *they who sleep in JESUS* shall not finally perish, but shall be brought with him to grace his triumphs. And, O—what a *triumph* shall that be! Let us now anticipate the joy with which, if TRUE BELIEVERS, we shall then *lift up our heads*, and SEE our complete salvation *drawing nigh*. What though we die and moulder in the grave? The *saints then alive* shall not prevent us, though the last memorial of our names may long have perished from the earth, it shall appear that they are *written* in HEAVEN. And when the Lord himself descends from heaven with that heart-rending shout, when the trump of God shall sound, *his dead shall live*—like his dead body shall they revive—they that dwell in the dust shall rise and sing, for his dew is as that falling upon herbs, and the earth shall cast forth its dead! But who can now conceive the rapture with which so many millions shall start up at once from their beds of dust, all arrayed in robes of glory, and spurning the earth in which they have been so long entombed, and all that is mortal and corruptible shall soar aloft in one joyful company with those who shall then be found alive, to meet the Lord in the air, forming a mighty host, *bright as the sun, clear as the moon, and awful as an army of*

banners; they shall soar to meet their Lord attracted by divine love, and borne on in their flight by an almighty power! We shall ascend to him; we shall be owned by him; we shall be seated near him; for CHRIST, *who is our life, shall appear—therefore we shall appear with him in glory!* Nor, shall it be merely the triumph of *one day*, or of any limited period, how long soever. It is the promise of his FAITHFULNESS and of his LOVE, that *so we shall EVER be with the Lord.* It is a glory that shall never decay, a meeting secure from all danger, from all possibility of future separation! In what circumstances of affliction shall not these consolations be felt? What torrent of tears shall they not be able to stop? What groans of distressed nature shall they not be sufficient to turn into songs of joy?

“*Thanks, everlasting, ever new, ever-growing thanks, be to GOD, who always causeth us to triumph in CHRIST, in the views of such felicity! And let the whole choir of saints, the living and the dead, unite in one joyful AMEN.*”

APPENDIX.

APPENDIX.

SOME ACCOUNT OF THE REV. ROGER WILLIAMS, &c.

Quod opus sit—benigne prebeatur.
TER.

THINE is a *fragrance* that can never waste,
Though left for ages to the charter'd wind—
The *holy odour* will retain its zest,
Fresh as the balm, when bleeding from the rind
Of GILEAD-BALSAM TREES!

Congregat. Mag.

IT is well known to the friends of MR. RICHARDS, that he had long intended to write *the Life* of ROGER WILLIAMS, a native of the Principality of Wales, and founder of the State of Rhode Island. Hence application was made to certain American divines for the materials of his biography. Dr. William Rogers, a very respectable Baptist minister at Philadelphia, (mentioned in the preceding memoir), in a letter addressed to MR. RICHARDS, just previous to his decease, dated July 1, 1818, says—
“It is somewhat singular, that you should have

been thinking of a *Memoir* of ROGER WILLIAMS. Last spring I took it into my head that something ought to be done, and should I be successful in procuring materials, for which I have written to Providence, you shall have the benefit. *Roger Williams—William Rogers.* The same alphabetical letters!" Nothing has yet arrived from this quarter. But MR. RICHARDS had applied several years ago, to the *Rev. Isaac Backus*, a Baptist minister, in the state of Massachusetts, who died lately at a very advanced age. He was a man of plain good sense and piety, the author of several works, especially *The History of New England*, with particular reference to the denomination of *Christians, called Baptists*, in three octavo volumes. In his hand-writing has been found A COMMUNICATION of some length, dated 1799, addressed to *Mr. Richards*. It is too good to be lost, and shall be inserted. I will then add what I have gleaned from other publications respecting ROGER WILLIAMS, of philanthropic memory. Deeply it is regretted that MR. RICHARDS has not left a single line on the subject. Mine is a mere outline. His able pen would have traced him from his early dawns in the Principality, through his aggravated persecutions, by the New England magistrates, for asserting *universal liberty of conscience*, to the decline of his long and honourable career of mortality. His sun at length burst through every intervening cloud, and sunk beneath the horizon with an undiminished glory.

TO MR. WILLIAM RICHARDS.

Middleborough, April 9, 1799.

VERY DEAR SIR,

Your's of March 19, 1798, I never received till yesterday; under cover from DR. ROGERS, of *Philadelphia*. I wrote a letter for you the Fall before last, and carried it to Boston, but hearing that you were gone to Wales, and not knowing how to send it, I brought it home, and now send it with this account.

As you still desire my help about writing *the life* of ROGER WILLIAMS, I shall do what I can in the case.

The tradition at *Providence* is, that MR. ROGER WILLIAMS was born in Wales, but brought up in England, under the patronage of Sir Edward Coke, the famous lawyer, which might help him to many ideas about government and liberty, of which he made so good a use. It is said that, when he was a boy, Sir Edward observed him in the Meeting taking notes of the sermon, which he afterwards desired to see, and, on perusing them, was so well pleased therewith, that he took *young Williams* to himself, and did much towards his education.

Our late friend, *Joshua Thomas*, of Leominster, wrote to me, that Anthony Wood mentions him as one who was educated in OXFORD university. Governor Winthrop says, "Feb. 5, 1631, the ship LYON, Mr. *William Pierce*, master, arrived at Nantasket. She brought Mr. *Williams*, a godly man,

with his wife." (Winthrop's Journal, p. 23.) Mr. Hubbard copied from Winthrop; as many others have done from both of them. See my first volume, p. 53. By p. 421, his age appears. WIL-
LIAMS went to Salem in the spring of 1631, where the court wrote against him, and he went to Plymouth, where he preached till August, 1633, when he removed again to Salem, and the sentence of *banishment* was passed against him in October, 1635, and executed in January, 1636.—P. 70.

In those times the *Narragansets* and *Pequots*, the two most powerful tribes of INDIANS in New England, were often at war with each other. In April, 1632, the *Narragansets* had a number of INDIANS from near Boston, to assist them against the *Pequots*; and in August following, Niantonomo, with his wife, and about twelve men, came to Boston to cultivate friendship with the English. In 1633, some Indians came down from Connecticut to Plymouth and Boston, to get the English to go and trade or settle there; because Sassums and other *Pequots*, who resided where Stanington and Groton now are, had violently invaded their rights. Accordingly several went to trade there, that fall and the next year. But for this the *Pequots* murdered Captain Stone and his crew, and burnt his vessel, in 1634, in Connecticut river.

In 1635, a church and minister went up and settled at Windsor, and another company built a fort at Say-brook, at the mouth of the river; and in June, 1636, Mr. Thomas Hooker, and Mr.

Samuel Stone, with their church, went by land, from Cambridge, and settled at *Hartford*, the capital of Connecticut.—Winthrop's Journal, p. 34, 41, 51, 53, 74, 86, 90.

Mr. John Haynes was chosen governor of the MASSACHUSETTS, in 1635, and he pronounced the sentence of banishment against MR. WILLIAMS, in October, but he removed to Connecticut, in 1637, and confessed his fault to him, and therefore, as we shall soon see, *Sir Henry Vane* was governor in 1636, who was WILLIAMS's great friend afterwards. He wrote to WILLIAMS about the Indians, as related in my first volume, p. 75.

Captain John Mason, who was the chief commander in taking the Pequot Fort, in May, 1637, afterwards major-general of the militia in Connecticut, and also their deputy governor, was a good friend to WILLIAMS, and when Connecticut proposed to send to England to get *Rhode Island Charter* altered about the bounds between them, WILLIAMS wrote to Mason about it, June 22, 1670, and the letter was published by the *Historical Society* in BOSTON, in 1792, in which WILLIAMS says,—

“ 1. When I was unkindly and unchristianly, as I believe, driven from my house and land, *Wife* and *Children*, at Salem, in the midst of a *New England winter*, that ever-honoured governor, Mr. Winthrop, privately wrote to me to steer my course to the Narraganset Bay and Indians, for *many high, heavenly, and public ends*, encouraging me from the freeness of the place from any English claims and

patents. I took his prudent motion as an hint and voice of God, and waving all other thoughts and motions, I steered my course from *Salem* unto those parts wherein I may say *PENIEL*, that is, *I have seen the face of God*.

“ 2. I first pitched, and began to build and plant, at Seawork, now *Reobolt*, but I received a letter from my ancient friend, Mr. Winslow, then governor of Plymouth, professing his own and others *love* and *respect* to me, yet lovingly advising me, since I was fallen into the edge of their bounds, and they loth to displease the Bay, to remove but to the other side of the water, and then (he said,) I had the country before me, and might be as free as themselves, and we should be loving neighbours together. These were the joint understandings of these two eminently wise and Christian governors, and others in their day, together with their counsel and advice, as to the freedom and vacancy of this place, which in this respect, and many other *Providences* of the MOST HOLY and ONLY WISE, I called — PROVIDENCE.

“ 3. Sometime after, Plymouth Great Sachem (*Osamaquin*), upon occasion affirming that *Providence* was his land, and therefore Plymouth's land, and some resenting it, the then prudent and godly governor, Mr. Bradford, and others of his godly council, answered, that, if after due examination, it should be found true what the barbarian said, yet having, to the loss of a harvest that year, been now (through their gentle advice) as good as *banished* from Ply-

mouth as from the Massachusetts, and I had quietly departed from them, at their motion, to the place where I *now* was—I should not be molested and tossed up and down again, while they had breath in their bodies; and surely between those my friends of the *Bay* and *Plymouth*, I was sorely tossed up and down for FOURTEEN WEEKS, in a *bitter winter season*, not knowing what *bread* or *bed* did mean; beside the yearly loss of no small matter in trading with English and natives, being debarred from Boston, the chief mart and port of New England. God knows, that *many thousand pounds* cannot repay the very temporary losses I have sustained! It lies upon the Massachusetts and me, yea, and other colonies joining with them to examine, with fear and trembling, before *the eyes of flaming fire*, the true cause of all my sorrows and sufferings. It pleased *the Father of Spirits* to touch many hearts, dear to him with some relentings, among which that great and pious soul, *Mr. Winslow*, melted and kindly visited me at PROVIDENCE, and put a piece of gold into the hand of my *wife*, for our supply.

“ 4. When, the year after my banishment, the Lord drew the bow of *the Pequot war*, against the country in which, sir, the Lord made yourself with others, a blessed instrument of peace to all New England, I had my share of service to the whole land in that Pequot business, inferior to very few that acted.

“ For, 1. Upon letters received from the governor and council at Boston, requesting me to use my

utmost and speediest endeavours to break and hinder the league laboured for by the Pequots against Mohegan, and Pequots against the English (excusing the not sending of company, and supply by the haste of business); the Lord helped me immediately to put my life into my hand, and, scarcely acquainting my wife, to ship *myself all alone* in A POOR CANOE, and to cut through a stormy wind with great seas, every minute in hazard of life, to the Sachem's house*! 2. *Three days and nights* my business forced me to lodge and mix with *the bloody Pequot ambassadors*, whose hands and arms, without, reaked with the blood of my countrymen, murdered and massacred by them on Connecticut river, and from whom I could not but nightly look for their bloody knives at my own throat also! 3. When GOD wonderfully preserved me and helped me to break to pieces *the Pequot's* negotiation and design, and to make, and promote, and finish, by many travels and charges, the English league with the Narragansetts and Mohegins against the Pequots, and that the English forces marched up to the Narragansett country against the Pequots. I gladly entertained at my house, in PROVIDENCE, the General Stoughton and his officers, and used my utmost care that all his officers and soldiers should be well accommodated with us. 4. I marched up with them to the *Narragansett Sachems*, and brought my countrymen and the barbarians, Sachems

* About twenty-five miles by water.

and captains, to a *mutual confidence* and *complacency* each in other. 5. Though I was ready to have marched further, yet upon agreement that I should keep at PROVIDENCE as an agent between the Bay and the army, I returned, and was interpreter and intelligencer, constantly receiving and sending letters to the Governor and Council at Boston, &c. in which work I judge it no impertinent digression, to recite (out of the many scores of letters at times from Mr. Winthrop) this one pious and heavenly prophecy, touching *all New England*, of that gallant man, viz. "If the Lord turn away his face from our sins, and bless our endeavours and yours, at this turn against our bloody enemy, WE and *our children* shall long enjoy peace in this our wilderness condition." And himself, and some other of the Council, motioned, and it was debated, whether or not, I had not merited, not only to be recalled from *banishment*, but also to be honoured with some mark of favour. It is known who hindered, who never promoted *the liberty* of OTHER MEN'S CONSCIENCES! These things, and ten times more, I could relate, to show that I am no stranger to *the Pequot wars* and *lands*, and possibly not far from the merit of a foot of land in either country, which I have not.

"5. Upon frequent exceptions against *Providence men*, that we had no authority for civil government, I went *purposely* to ENGLAND*, and upon

* He went over in the spring of 1643, but was forced to go to the Dutch at New York for a passage to England.

my report and petition, THE PARLIAMENT granted us a *Charter of Government* for those parts, so judged vacant on all hands. And upon this the *Country about us* was more friendly, and wrote to us, and treated us as an authorized colony; only the *differences* of OUR CONSCIENCES much obstructed. The bounds of this our Charter, I (having ocular knowledge of persons, places, and transactions,) did *honestly* and *conscientiously*, as in *the holy presence of God*, draw up from Pawcatuck river, which I then believed, and still do, is free from all English claims and conquests. For although there were some Pequots on this side of the river, who, by reason of some Sachems' marriages with some on this side, lived in a kind of neutrality with both sides; yet, upon breaking out of the war, they relinquished their land to the possession of their enemies, the Narragansetts, and their land never came into the condition of the land on the other side, which the English by conquest challenged: so that I must still affirm, as in *God's holy presence*, I tenderly waved to touch a foot of land in which I knew *the Pequot wars* were maintained, and were properly Pequot, being a gallant country. And from Pawcatuck river hitherward, being but a patch of ground full of troublesome inhabitants, I did, as I judged, inoffensively, draw our poor and inconsiderable line.

“ 6. Upon our humble address, by our agent Mr. Clarke to HIS MAJESTY, and his *gracious promise* of renewing our charter, Mr. Winthrop, son to the

governor at Boston, upon some mistake, had entrenched upon our line, and not only so, but is said, upon the lines of other Charters also; upon Mr. Clarke's complaint, your grant was called in again, and it had never been returned, but upon the report that the agents, Mr. Winthrop and Mr. Clarke, were agreed by the mediation of friends, and it is true they came to a *solemn agreement*, under hands and seals, which agreement was never violated on our part.

" 7. But *the King's majesty* sending his commissioners, among other his royal purposes, to reconcile differences, and to settle the bounds between the colonies, yourselves know how *the King* himself therefore, hath given a decision of this controversy. Accordingly, *the King's* commissioners aforesaid at *Rhode Island* (where as a commissioner for this colony, I transacted with them, as did also commissioners from Plymouth), they composed a controversy between Plymouth and us, and settled the bounds between us, in which we rest*.

" 8. However you satisfy yourselves with the Pequot conquest; with the sealing of your charter a few weeks before ours; with the complaints of particular men in your colony, yet upon due and serious examination of matters, in *the sight of God*, you will find the business at bottom to be,

" (1.) A depraved appetite after the great vanities, dreams, and shadows of this vanishing life, great portions of land, land in this wilderness, as if men

* This was in 1665.

were in as great necessity and danger for want of great portions of land, as poor, hungry, thirsty seamen have after a sick and stormy, a long and starving passage! This is one of the gods of *New England*, which THE LIVING and MOST HIGH ETERNAL will destroy and famish.

“(2.) An *unneighbourly* and *unchristian* intrusion upon us, as being the weaker, contrary to your laws as well as ours, concerning purchasing of lands without the consent of the General court. This I told Major Atherton at his first going up to the Narragansett about this business: I refused all their proffers of land, and refused to interpret for them to the Sachems.

“(3.) From these violations and intrusions, arise the complaints of many Privateers, not dealing as they would be dealt with, according to the law of Nature, the law of the Prophets and Christ Jesus, complaining against others in a design, when they themselves are delinquents and wrong doers.

“I could aggravate this many ways with Scripture, rhetoric, and similitudes, but I see need of anodynes (as physicians speak), and not irritations. Only this I must crave leave to say, that it looks like a prodigy or monster, that *countrymen* among savages in a wilderness, that professors of GOD and *one Mediator*, of an *Eternal life*, and this is like a dream, should not be content with those vast and large tracts which all the other colonies have, (like platters and tables full of dainties) but pull and snatch away their poor neighbours' bit or crust: and a crust

it is, and a dry hard one, because of the natives' continual troubles and vexations.

" 9. Alas! Sir, in calm midnight thoughts, what are *these* leaves and flowers, and smoke and shadows, and dreams of earthly nothings, about which we *poor-fools* and *children*, as David saith, *disquiet ourselves in vain*? Alas! what is all the scuffling of this world for? What are all *the contentions* of this world about, generally, but for greater dishes and bowls of porridge, of which, if we believe God's Spirit in Scripture, Esau and Jacob were types? Esau will part with the heavenly birthright for his supping, after his hunting for god belly: and Jacob will part with his porridge for an eternal inheritance! O LORD! give me to make *Jacob's* and *Mary's* choice, which shall never be taken from me.

" 10. How much sweeter is the counsel of *the Son of God*, to mind *first* the matters of his kingdom; to take *no care for to-morrow*; to *pluck out, cut off, and fling away, right eyes, hands, and feet*, rather than to be cast whole into *hell-fire*—to consider *the ravens* and *lilies* whom AN HEAVENLY FATHER so clothes and feeds; and the counsel of his servant Paul, to roll the cares of this life also upon the *Most High Lord Steward* of his people, THE ETERNAL GOD; to be content with food and raiment; to mind *not our own, but every man the things of another*; yea, and to suffer wrong, and part with what we judge is right, yea, our lives; and as poor women martyrs said, as many as there be hairs upon our heads, for *the name* of God and *the Son of God* his

sake. This is *humanity*, yea, this is **CHRISTIANITY**; the rest is but formality and picture, courteous idolatry, and Jewish and Popish blasphemy against **THE CHRISTIAN RELIGION**, the *Father of spirits*, and his *Son* the **LORD JESUS**!

“Beside, Sir, the matter with us is not about *their* children’s toys of land, meadows, cattle, government, &c. But here all over this colony, a great number of weak and distressed souls scattered, *as* flying hither from Old and New England; **THE MOST HIGH AND ONLY WISE** hath in his *infinite* wisdom, provided this country and this corner, *as* a shelter for **THE POOR PERSECUTED**, according to *their* several persuasions! Thus that heavenly man, Mr. Haynes, Governor of Connecticut, though he pronounced the sentence of *my long banishment* against me at Cambridge, yet he said unto me in his own house at Hartford, being then in some difference with the Bay, ‘I think, MR. WILLIAMS, I must confess to you, that *the most wise God* hath provided and cut out this part of his world for a refuge and receptacle for all sorts of consciences! I am now under a cloud, and *my Brother Hooker*, with **THE BAY**, *as you* have been: we have removed from them thus far, and yet they are not satisfied.’

“Thus, Sir, **THE KING’S MAJESTY**, though his *Father’s* and his *own conscience* favoured Lord Bishops, which their Father, and Grandfather King James, whom I have spoke with, sore against his will also did, yet all the world may see by **HIS MAJESTY’S** declarations and engagements before his

tions and parliament speeches
 etings, how *the Father of*
 prest and touched his royal
 BISHOPS much disturbed him,
 ons of favour and gentleness to
 nces and *apprehensions* as to THE
 NG, and way of *his* worship. Hence
 ed his *royal promise*, under his hand and
 a, that no person in THIS COLONY, shall be
 ed or questioned for *matters of conscience* to
 , so he be loyal and keep the peace! Sir, we
 ust part with lands and lives before we part with
 .his *jewel*! I judge you may yield some land and
 the government of it to us, and we, for peace' sake,
 the like to you, as being but subject, of *one King*,
 &c. And I think THE KING'S MAJESTY would
 thank us for many reasons. But to part with *this*
jewel, we may as soon do it as the Jews with the
 favour of Cyrus, Darius, and Artaxerxes. Your-
 selves pretend *liberty of conscience*, but, alas! it is
 but self, the great God self, only yourselves. THE
 KING winks at Barbadoes, where Jews and all sorts
 of Christian and Antichristian persuasions are free,
 but our grant, some few weeks after yours was seal-
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sake. This is *humanity*, yea, this is CHRISTIANITY ; the rest is but formality and picture, courteous idolatry, and Jewish and Popish blasphemy against THE CHRISTIAN RELIGION, the *Father of spirits*, and his *Son* the LORD JESUS !

“ Beside, Sir, the matter with us is not about these children’s toys of land, meadows, cattle, government, &c. But here all over this colony, a great number of weak and distressed souls scattered, are flying hither from Old and New England ; THE MOST HIGH AND ONLY WISE hath in his infinite wisdom, provided this country and this corner, as a shelter for THE POOR PERSECUTED, according to their several persuasions ! Thus that heavenly man, Mr. Haynes, Governor of Connecticut, though he pronounced the sentence of *my long banishment* against me at Cambridge, yet he said unto me in his own house at Hartford, being then in some difference with the Bay, ‘ I think, MR. WILLIAMS, I must confess to you, that *the most wise God* hath provided and cut out this part of his world for a refuge and receptacle for all sorts of consciences ! I am now under a cloud, and *my Brother Hooker*, with THE BAY, as *you* have been : we have removed from them thus far, and yet they are not satisfied.’

“ Thus, Sir, THE KING’S MAJESTY, though his *Father’s* and his *own conscience* favoured Lord Bishops, which their Father, and Grandfather *King James*, whom I have spoke with, sore against his will also did, yet all the world may see by HIS MAJESTY’S declarations and engagements before his

return, and his declarations and parliament speeches since, and many suitable actings, how *the Father of spirits* hath mightily imprest and touched his royal spirit, though THE BISHOPS much disturbed him, with deep inclinations of favour and gentleness to *different consciences* and *apprehensions* as to THE INVISIBLE KING, and way of his worship. Hence he vouchsafed his *royal promise*, under his hand and broad seal, that no person in THIS COLONY, shall be molested or questioned for *matters of conscience* to God, so he be loyal and keep the peace! Sir, we must part with lands and lives before we part with *this jewel*! I judge you may yield some land and the government of it to us, and we, for peace' sake, the like to you, as being but subject, of *one King*, &c. And I think THE KING'S MAJESTY would thank us for many reasons. But to part with *this jewel*, we may as soon do it as the Jews with the favour of Cyrus, Darius, and Artaxerxes. Yourself pretend *liberty of conscience*, but, alas! it is but self, the great God self, only yourselves. THE KING winks at Barbadoes, where Jews and all sorts of Christian and Antichristian persuasions are free, but our grant, some few weeks after yours was sealed, though granted as soon, if not before yours, is crowned with *the King's* extraordinary favour to the colony, as being a banished one, in which HIS MAJESTY declared himself that *he* would experiment whether CIVIL GOVERNMENT could consist with such *liberty of conscience*!!

"This grant was started at by HIS MAJESTY's high

MR. WILLIAMS sent this letter to Connecticut, dated June 22, 1670, and then sent a copy of it to the General Court at Plymouth, which was preserved in the Winslow family, and now published by a Society who are all Pædobaptists.

The wisdom of God in these affairs appears very wonderful; for MR. WILLIAMS was the most acquainted with the Indian language, and had the most friendship with them of any man in New England; and as he settled at *Providence* in the spring or summer of 1636, so Governor Endicot went with an army in August that year, by water, to force the *Pequots* to terms, which they refused; and in September, sent their ambassadors to the *Narragansets* to join with them against the English. And they observed to them, that if they helped to subdue the *Pequots*, the English would overrun all the country. Whereas they were now so much scattered and weak, that if the Indians would all unite against them, they need not to come to open battle, but only to shoot them as they went about their business, kill their cattle, and fire their hay and buildings, and they would be forced to leave the country.

These are the ideas given in MAJOR MASON'S *History of the Pequot War*, which I have. But instead of this, WILLIAMS prevailed with Miantonomo, the *Narraganset* Sachem, to come to Boston in October, 1636, when he entered into a treaty to join with the English against their enemies, which was a great means of saving the country! And if Governor Winthrop, and other rulers, could have

acted their own minds, WILLIAMS would have been honoured and rewarded for these services, but cruel ministerial tyranny prevented it.

These,

from your old friend,

ISAAC BACKUS.

It may be also remarked, that when MR. ROGER WILLIAMS, for denying THE MAGISTRATE'S interference with *conscience*, was banished the state of Massachusetts, and driven into the wilderness amidst the rigours of a New England winter, HE and his friend *Oldey*, and *Thomas Angel*, an hired servant, were at the mercy of the savages of the desert! Coming over the river in a canoe, they were saluted by the Indian word, signifying, *what cheer?*—They came round Fox point, until they met with a very pleasant spring, which runs to this day nearly opposite the Episcopal Church. Settling on this spot, they, from a grateful sense of the preserving goodness of God, assigned it the name of PROVIDENCE, now the flourishing capital of the state of Rhode Island! Here, with difficulty, a Baptist church was formed; small, but bound together in harmony and peace. They first met for worship, like the ancient Druids, in a grove, unless in wet or stormy weather, when they assembled in private houses. MR. WILLIAMS, after four years, resigned his pastoral office, and went to England, to procure a charter for his infant colony. On his return, he preached among the Indians with great success. Indeed, MR. WIL-

LIAMS wrote an account of the Indians, on which the Lords of the Admiralty bestowed high commendation. It was he, by his influence among these transatlantic savages, who prevented immense bloodshed, and rescued from destruction the inhabitants of the adjacent country*.

An earlier communication of *Mr. Backus* to *MR. RICHARDS*, dated 1792, runs thus—

“ Your thoughts of writing *the Life of ROGER WILLIAMS*, I heartily approve of, and am willing to contribute my mite towards it. I am glad you have got his first piece on *the bloody tenet*, which I never saw, though I have taken much pains to obtain it. As to the place of his birth, *Mr. Morgan Edwards*, when he collected materials for the Baptist History, before he and others prevailed with me to undertake it in 1771, gives this account, viz. “ It is said that *MR. ROGER WILLIAMS* was born in Wales, and had a liberal education under the patronage of the famous *Sir Edward Coke*, under whom he also studied law, and by whose interest he obtained episcopal orders, and a parish. ’Tis also said, *Sir Edward*, one day

* See Dr. John Rippon’s *Baptist Register* for March, 1802, with thanks for his communications. It is to be regretted that this periodical work should have been discontinued. It contains an interesting account of the formation of the above first Baptist Church in America, by *Mr. Roger Williams*, at Rhode Island. They now meet in a handsome edifice with a lofty steeple, of which Dr. Rippon, in his Register, has given an engraving. This, indeed, is only one of the many public buildings by which the pleasant town of *Providence* is distinguished.

observing a youth at church taking notes of the sermon, and the people crowding, beckoned to him to come to his pew; and seeing how judiciously he minuted down the striking sentiments of the preacher, was so pleased that he entreated the parents to let him have the lad." This account *Mr. Edwards* received from some of the fathers at Providence, and the latter part of it they were not so clear in as the former part; but I know of nothing against the truth of either. *Mr. William Hubbard*, one of the greatest ministers in his day in New England, in his manuscript *History* in 1680, says, 'February 5, 1631, arrived *Mr. William Peirse* at Nantasket: with him came ONE *MR. ROGER WILLIAMS*, of good account in England, for a godly and zealous preacher; he had been some years employed in the ministry in England.' His letter, which is in *our History*, vol. 1. p. 421, gives the best account of his age that ever I saw. The original letter, written with his own hand, is preserved. By it he appears to have been born in 1599, and so was in his thirty-second year when he came to Boston first, in a ship which sailed from *Bristol* in England. He died between Jan. 16, and May 10, 1683. *Hist.* vol. i. p. 515, and this is the nearest account that I ever could find of his death. I have often felt ashamed for my countrymen, that have neglected to preserve better memorials of so great a man, and so good a friend to *the souls and bodies* of ALL, as far as he could extend his influence!"

Thus *MR. ROGER WILLIAMS*, according to the

Rev. Isaac Backus, died 1683, in the eighty-fourth year of his age, being fifty-two years after his arrival in the United States of America. He was married, and left several children, whose descendants forming respectable connexions, greatly multiplied in succeeding generations. This *disinterested* and *heavenly-minded* MAN was interred by the colony of Rhode Island with every possible solemnity!

Nor let the preceding narrative of ROGER WILLIAMS be despised. He was one of that venerable host of sufferers for conscience sake, of *whom the world was not worthy*; and of whom even HUME has remarked, speaking of the oppressive dynasty of the Stuarts—"So absolute was the authority of the crown, that *the precious spark of liberty* had been kindled, and was preserved by THE PURITANS alone; and it was to *this sect* that the English owe the whole freedom of their constitution!" After this asseveration, biographical particulars of such characters must be acceptable. It may be safely asserted, that no individual is more entitled than *Roger Williams* to the notice of posterity. As a Christian, as a minister, and as a legislator, he demands our sincere and warm admiration. Indeed, when I reflect upon this truly evangelical patriot crossing and recrossing the Atlantic for the annunciation of *complete religious liberty* to both Worlds, methinks I behold the divinely-commissioned *angel in the Revelations*, reappearing—with one foot on the American Continent, and the other on the British Isles, in the midst of the sea, lifting up his arm, and swearing

by the *genius* of THE CHRISTIAN RELIGION—the *same yesterday, to-day, and for ever*—that INTOLERANCE SHALL BE NO LONGER! In this case the professing world would have been long ago re-christianised. But the reign of prejudice and of passion cannot be at once terminated. Their extinction hath been the subject of hallowed prophecy. It is the work of God, and shall be accomplished. CHRISTIANS of every denomination—in *patience possess YE your souls!*

It is worthy of observation, that the severe sufferings of this good man were inflicted by individuals, who, a few years before, had themselves fled thither to escape the fangs of persecution. The *New England ministers*, who had instigated the magistrates to banish MR. ROGER WILLIAMS with his wife and family into a wilderness, during the depth of winter, were prone enough to exclaim against the *spiritual* as well as civil tyranny of the Stuarts in Great Britain! He only claimed the same degree of liberty which they had asserted in their own native country. This circumstance rendered their conduct glaringly inconsistent. It was a violation of THE GOLDEN RULE, of *doing to others as they would have others do to them*. But such was the fact, and such are the outrageous deeds of frail humanity. Perfection is to be found in Heaven alone*.

* When we thus condemn the New England magistrates for their treatment of *Roger Williams*, it must be remembered, that THE REFORMERS themselves were the

MR. ROGER WILLIAMS' principal publication, (the only one in my possession) has this title page—
 “The *Bloody Tenet* of PERSECUTION for the *Sake of Conscience*, discussed in a Conference between TRUTH and PEACE, who in all tender affection present to the *High Court of Parliament*, (as the result of their Discourse) these, amongst other passages of highest consideration.” A small sized quarto, 250 pages. Printed in 1644. Then follow THESE PASSAGES, *twelve* in number:—

“ 1. That the blood of so many hundred thousand souls of PROTESTANTS and PAPISTS, spilled in the wars of present and former ages, for their respective consciences, is not required nor accepted by JESUS CHRIST, the *Prince of Peace*.

“ 2. Pregnant Scriptures and arguments are throughout the work, proposed against the doctrine of PERSECUTION for the sake of conscience.

“ 3. Satisfactory answers are given to Scriptures and objections produced by *Mr. Calvin, Beza, Mr.*

abettors of persecution. Melancthon, however, was a glorious exception. Nature had given him a peaccable temper, which was ill-suited to the times in which he lived. He was a lamb in the midst of wolves. The dove, rather than the vulture, predominates in his writings. To his *Mother*, who asked him what she must *believe* amidst so many disputes, and repeated to him her prayers, which were not superstitious—“Go on, *Mother*,” said he, “to BELIEVE and PRAY as you have done, and never trouble yourself about controversies!” This is no displeasing trait of his Christian moderation. The *Life of Melancthon*, by the Rev. F. A. Cox, A. M. is an interesting work, conducive to the promotion of *faith, hope, and charity*.

Cotton, and the ministers of *the New England Churches* and others, former and later, tending to prove the doctrine of PERSECUTION for cause of conscience.

“ 4. The doctrine of PERSECUTION for cause of conscience, is proved guilty of all the blood of the souls, crying for vengeance under the altar.

“ 5. All civil states, with their officers of justice, in their respective constitutions and administrations, are proved essentially civil, and therefore, not judges, governors, or defenders of *the spiritual* or *Christian* state and worship.

“ 6. It is the will and command of GOD, that since the coming of his *Son, the Lord Jesus*, a permission of the most Paganish, Jewish, Turkish, or antichristian consciences and worships were granted to ALL nations and countries, and they are only to be fought against with that sword, which only in soul matters is able to conquer; to wit, the sword of God's spirit, the word of God.

“ 7. The state of the land of Israel, the king and people thereof in peace and war, is proved figurative and ceremonial, and no pattern nor precedent for any kingdom or civil state in the world to follow.

“ 8. God requireth not *an uniformity* of religion to be enacted or enforced in any civil state, which *enforced uniformity*, sooner or later, is the greatest occasion of civil war, ravishing of conscience, persecution of CHRIST JESUS in his servants, and

of the hypocrisy and destruction of millions of souls!

“ 9. In holding an *enforced uniformity* of RELIGION, in a civil state, we must necessarily disclaim our desires and hopes of the Jews conversion to Christ.

“ 10. An *enforced uniformity* of religion throughout a nation or civil state, confounds the civil and religious, denies the principles of Christianity and Civility, and that JESUS CHRIST is come in the flesh.

“ 11. The permission of *other consciences* and *worships*, than a state professeth (only can, according to God) procure a firm and lasting peace ; good assurance being taken, according to the wisdom of the civil state, for uniformity of civil obedience from all sorts.

“ 12. And lastly—TRUE CIVILITY and CHRISTIANITY may both flourish in a state or kingdom, notwithstanding the permission of *divers* and *contrary consciences* either of Jew or Gentile.”

Then comes an address to “ the Right Honourable both Houses of the High Court of Parliament,” and also “ to every courteous Reader,” which thus concludes,—

“ In vain have ENGLISH PARLIAMENTS permitted *English Bibles* in the poorest English houses, and the simplest man and woman to search the Scriptures, if yet, against their soul’s persuasion, from the Scriptures, they should be forced (as if they lived in *Spain* or *Rome* itself, without the

sight of a Bible,) to believe as the church believes. But having tried, we must hold fast (1 Thess. v.) upon the loss of a crown, (Rev. . 13.) we must not let go for all the flea-bitings of the present affliction, &c.; having bought TRUTH deare, we must not sell it cheape, not the least graine of it for the whole world, no, not for the saving of soules, though our owne most precious, least of all for the bitter sweetening of a little vanishing pleasure, for a little puffe of credit and reputation from the changeable breath of uncertaine sons of men, for the broken bagges of riches on eagle's wings, for a dreame of any, or all of these which on our death-bed vanish and leave tormenting stings behinde them. O! how much better is it from *the love of truth*, from the love of *the Father of lights*, whence it comes; from the love of the Sonne of God, who is the way and the truth, to say as he, (John xvii. 37.) *For this end was I born, and for this end came I into the world, that I might beare witnesse to the truth.*"

The VOLUME next contains—"Scriptures and reasons, written long since, by a witnesse of Jesus Christ, close prisoner in Newgate, against persecution in cause of conscience, and sent some while since to Mr. Cotton, by a friend, who thus wrote—'In the multitude of counsellours there is safety; it is therefore humbly desired to be instructed in this point, viz. Whether PERSECUTION for cause of conscience, be not against the doctrine of Jesus Christ, the King of Kings.'" Then is subjoined,

"The Answer of Mr. John Cotton, of Boston, in New England, to the aforesaid Arguments against Persecution for cause of Conscience, professedly maintaining PERSECUTION *for Cause of Conscience*." And lastly comes—"A reply to the aforesaid Answer of Mr. Cotton, in a Conference between *Truth and Peace*!"

The DIALOGUE is conducted with a fascinating ease and simplicity; the reader shall be furnished with its commencement and conclusion. It thus begins—

"*Truth*. In what darke corner of the world, *sweet Peace*, are we *two* met? How hath this present evil world banished *me* from all the coasts and quarters of it, and how hath the righteous God, in judgement, taken *thee* from the earth. Rev. vi. 4.

"*Peace*. 'Tis lamentably true, blessed Truth; the foundations of the world have been long out of course, the gates of earth and hell have conspired together to intercept our joyful meeting and our holy kisses. With what a wearied, tyred wing have I flowne over nations, kingdoms, cities, towns, to finde out precious Truth?

"*Truth*. The like enquiries in my flights and travells have I made for Peace, and still am told she hath left the earth and fled to heaven.

"*Peace*. Deare Truth, what is the earth but a dungeon of darknesse, where Truth is not?

"*Truth*. And what's the Peace thereof, but a fleeting dream, thine ape and counterfeit?

“*Peace.* O! where’s the promise of the God of Heaven, that *righteousnesse* and *peace* shall kisse each other?

“*Truth.* Patience, sweet *Peace*, these heavens and earth are growing old, and shall be changed like a garment. (Psalm cii. 26.) They shall melt away, and be burnt up with all the works that are therein, and the most high Eternal Creator shall gloriously create *new heavens* and *new earth*, wherein dwells *righteousness*. (2 Peter iii. 13.) Our kisses then shall have their endlesse date of pure and sweetest joys! Till then both thou and I must hope and wait, and bear the fury of the dragon’s wrath, whose monstrous lies and furies shall, with himself, be cast into the lake of fire, the second death. (Rev. xx. 15.)

“*Peace.* Most precious *Truth*! thou knowest we are both pursued and laid for. Mine heart is full of sighes, mine eyes with tears. Where can I better vent my full oppressed bosome than into thine, whose faithful lips may for these few hours revive my drooping, wandering spirits, and here begin to wipe tears from mine eyes, and the eyes of my dearest children?

“*Truth.* Sweet daughter of *the God of Peace*! begin, power out thy sorrowes, vent thy complaints: how joyful am I to improve these precious minutes to revive our hearts, both thine and mine, and the hearts of all that love the *Truth* and *Peace*. Zech. viii. 19.

"*Peace.* Deare Truth, I know thy birth, thy nature, thy delight. They that know thee, will prize thee farre above themselves and lives, and sell themselves to buy thee! Well spake that famous Elizabeth to her famous attorney, Sir Edward Coke—'Mr. Attorney, goe on as thou hast begun, and still plead not *pro Domina regina*, but *PRO DOMINA VERITATE!*'

"*Truth.* 'Tis true, my crown is high, my sceptre's strong to breake downe strongest holds, to throw down highest crowns of all those that plead (though but in thought) against me. Some few there are, but, oh! how few are valiant for *the Truth*, and dare to plead my cause as my witnesses in sackcloth, (Rev. xi. 3.) while all men's tongues are bent like bows to shoot out lying words against me!

"*Peace.* O how could I spend eternal days, and endlesse dates at thy holy feet, in listening to the precious oracles of thy mouth! All the words of thy mouth are *Truth*, and there is no iniquity in them. Thy lips drop as the honeycombe. But, oh! since we must part anon, let us (as thou saidest) improve our minutes, and (according as thou professest) revive me with thy words, which are sweeter than the honey and the honey-comb."

The Author then proceeds with his work to an extent of upwards of two hundred and forty pages, small Quarto, with an endless variety of illustrations. The *conclusion* runs thus—

"*Peace*. We have now, *deare Truth*, through the gracious hand of God, clambered up to the top of this our tedious discourse.

"*Truth*. O 'tis mercy unexpressible, that either thou or I have had so long a breathing time, and that together!

"*Peace*. If English ground must yet be drunk with English blood, -O! where shall *Peace* repose her wearied head and heavy heart?

"*Truth*. Deare *Peace*, if thou findest welcome, and *the God of Peace*, miraculously please to quench these all-devouring flames, yet where shall *Truth* finde rest from cruell persecutions?

"*Peace*. Oh! will not the authority of *Holy Scriptures*, the commands and declarations of the Sonne of God therein produced, by these, together with all the lamentable experiences of fortune, and present slaughters, prevaile with the sons of men (especially with the sons of *Peace*) to depart from the dens of lyons and mountains of leopards, and to put on the bowels, if not of CHRISTIANITIE, yet of *Humanity*, each to other!

"*Truth*. Deare *Peace*, Habacucks' fishes keep their constant bloody game of persecutions in the world's mighty ocean, the greater taking, plundering, swallowing up the lesser. Oh happy he whose portion is *the God of Jacob*, who hath nothing to lose under the sun, but hath a state, a house, an inheritance, a name, a crown, a life, past all the plunderers, ravishers, murtherer's reach and furie!

"*Peace*. But, lo! who's here?

"*Truth.* Our sister, Patience, whose desired company is as needful as delightful. 'Tis like the wolfe will send the scattered sheep in one—the common Pirate gathers up the loose and scattered navie, the slaughter of the witnesses by that bloody beast unites the Independents and Presbyterians. *The God of Peace, the God of Truth*, will shortly seale this truth, and confirm this witness, and make it evident to the whole world—

"That the doctrine of PERSECUTION, for cause of *Conscience*, is most evidently and lamentably contrary to the doctrine of CHRIST JESUS, the *Prince of Peace*. AMEN."

MR. WILLIAMS' truly Christian principle of *universal or complete religious liberty*, is thus illustrated towards the close of the volume.

"*Peace.* Oh! that thy light and brightness, deare Truth, might shine to the darke world in this particular; let it not, therefore, be grievous, if I request a little further illustration of it.

"*Truth.* In his season, God will glorifie himself in all his *Truths*, but, to gratify thy desire, thus—A *Pagan* or *Antichristian Pilot*, may be as skilful to carry the ship to its desired port as any *Christian Mariner* or *Pilot* in the world, and may perform that work with as much safety and speed, yet have they not command over the *soules* and *consciences* of their passengers or mariners under them although they may justly see to the labour of the one and the *civil* behaviour of all in the ship. A *Christian Pilot* he performs the same work (as likewise

doth the metaphorical *Pilot* in the ship of the *Commonweale*) from a principle of knowledge and experience, but more than this he acts from a roote of the feare of God, and love to mankind, in his whole course. Secondly, his aim is more to glorify God than to gaine his pay, or make his voyage. Thirdly, he walks heavenly with men and God, in a constant observation of God's hand in storms, calms, &c., so that the thread of navigation being equally spun by a *believing* or *unbelieving* pilot, yet is it drawne over with the gold of godliness and Christianitie, by a Christian Pilot, while he is holy in all manner of Christianitie. 1 Peter i. 15. But, lastly, the *Christian Pilot's* power over the soules and consciences of the sailors and passengers, is not greater than that of the antichristian, otherwise than he can subdue the soules of any by the two-edged sword of *the spirit*, the *word of God*, and by his holy demeanour in his place."

MR. WILLIAMS being accused of *licentiousness* of principle, happily replies—

"That ever I should write or speak a tittle, that tends to such an infinite liberty of conscience is a mistake, which I have ever disclaimed and abhorred. To prevent such mistakes, I at present shall only propose this case. There goes many a ship to sea with *many hundred* souls in *ONE SHIP*, whose weal and woe is common, and is a true picture of *COMMONWEALTH* or *SOCIETY*! It hath fallen out sometimes that both Papists and Protes-

tants, Jews, and Turks, may be embarked into one ship. Upon which, suppose I affirm, that all *the liberty* of CONSCIENCE that ever I pleaded for, turns upon these two hinges—That none of *the Papists, Protestants, Jews, or Turks*, be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practice any. I further add, that I never denied that, notwithstanding this liberty, the commander of this ship ought to command the ship's course; yea, and also command that justice, peace, and sobriety to be kept and practised, both among the seamen and all the passengers. If the seamen refuse to perform their service, or passengers to pay their freight, if any refuse to help in person or purse towards the common charge or defence, if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny, and rise up against their commanders and officers; if any should preach or write, that there ought to be no commanders nor officers, because all are equal in Christ, therefore, no masters nor officers, no laws nor orders, no corrections nor punishments; I say, I never denied, but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits. This, if seriously and honestly minded, may, if it so please *the Father of Lights*, let in some light to such as wil-

lingly shut not their eyes! I remain studious of your common peace and liberty,

“ROGER WILLIAMS.”

MR. ROGER WILLIAMS, for the promulgation of his noble sentiments, had this sentence passed upon him—“Whereas *Mr. Roger Williams*, one of the elders of the Church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of magistrates, has also written letters of defamation both at the magistrates and churches here, and that before any conviction, and yet maintaineth the same without retraction—it is therefore ordered that the said *Mr. Williams* shall depart out of this jurisdiction within six weeks now next ensuing, which if he neglect to perform, it shall be lawful for the governor and two of the magistrates, to send him to some place out of this jurisdiction, not to return any more without licence from the court.” *Massachusetts's Records*, 1635.

The character of MR. WILLIAMS was not understood. Even Neale, in his *History of New England*, reproaches him with maintaining, among other *singular* opinions, “that there should be a *general* and *unlimited toleration* for ALL RELIGIONS, and to punish men for *matters of conscience* was PERSECUTION;” adding, “that he would have been esteemed a great and useful man had he never dabbled in divinity.”

This silly remark has been made of THE ILLUSTRIOUS PRIESTLEY, who, whatever were his errors,

exhibited a pattern of puritanical integrity and died a truly placid death—driven, like his great predecessor, *Williams*, the victim of Persecution, into the wilderness of America. Talent and science, benevolence and piety, are alike trodden down beneath the brutal and unfeeling hoof of bigotry! Accursed in its origin and in its effects, it is pregnant with the most mischievous consequences to society. It is altogether estranged from the mild and unoffending spirit of scriptural Christianity.

To do justice, however, to Mr. Neal, it is curious to observe, that in his DEDICATION of this work, in which he brands *a general and unlimited toleration* as “a singular opinion,” he has the following paragraph, making universal love the basis of his eulogy! He is addressing the Governor and Lieutenant Governor of New England, 1720, not fifty years after the decease of *Roger Williams*—

“Oppression and persecution here, the greatest vices men can be guilty of, gave birth to NEW ENGLAND at first, and *liberty* among you, the most public blessing has yielded nourishment to it ever since, and will always keep it vigorous and healthy, though oppression and persecution, by an unhappy return among us, should make no accession to your wealth and numbers. It is but a little while since several here had their eyes towards you, and when they had reason to apprehend they should not be able to live much longer in their own country, blessed God! they had a *sanctuary* in yours. And though the Protestant accession has delivered us

from those fears, yet it will be a noble design, and worthy of men in your stations to preserve NEW ENGLAND a pleasant habitation to its present possessors, and a blessed retreat for oppressed *Protestants* in all parts of the world. If *Europe* should encrease in vice and luxury proportionably to what it has done of late, and *you*, who have now the character of a religious people, should advance proportionably in piety and virtue, as *these* parts of the world will certainly decline in wealth and power, so you are the most likely to acquire them. You now glory in an universal loyalty to the best of kings, in a becoming zeal for the sacred truths of the Reformation, and an UNIVERSAL LOVE, CHARITY, and FORBEARANCE of each other in your differing sentiments. As long as you can preserve this *boasting*, NEW ENGLAND will be indeed the glory of the churches, and a praise in the whole earth! May you long maintain these principles, which are not only essential to THE CHRISTIAN RELIGION, but the very foundation of the peace and happiness of society * !"

MR. WILLIAMS' book, entitled, "The Bloody

* *The History of New England*, in Two Volumes, by Daniel Neal, author of the excellent *History of the Puritans*. The former is a valuable work, replete with information respecting that portion of the western world. The *witchcraft scene* is a most singular instance of credulity; which for a time, like a pestilence, pervaded all-classes. The return of good sense at length (many lives having been sacrificed), put an end to an infatuation which threatened the extinction of the community.

Tenet of PERSECUTION, for the sake of Conscience," of which specimens have been given, was animadverted upon by the Rev. Mr. Cotton, of Boston, in America, in a work called, "*The Bloody Tenet washed and made White in the Blood of the Lamb.*" MR. WILLIAMS made a reply, with this appropriate title, "*The Bloody Tenet, yet more Bloody,* by Mr. Cotton's endeavour to wash it White!"

MR. WILLIAMS (says Mr. Backus) had argued that Mr. Cotton's doctrine tended to the setting up of a Spanish Inquisition in all parts of the world, and to frustrate the great design of Christ's coming. He denies it, and accuses Mr. Williams of rather promoting the principal end of the Spanish Inquisition, "by proclaiming impunity to all their whorish and wolvisb emissaries. Nor is it, says he, a frustrating of the sweet end of Christ's coming which was to save souls, but rather a direct advancing of it to destroy, if need be, the bodies of those wolves who seek to destroy the souls of those for whom Christ died." MR. WILLIAMS replies—"I cannot without great horror observe, what is this but to give a woful occasion at least to all civil powers in the world to persecute CHRIST in his poor saints and servants? Yea, if Master Cotton and his friends of his conscience should be cast by God's Providence (whose wheels turn about in the depth of his councils wonderfully), I say, should they be cast under the reach of *opposite* swords, will they not produce Master Cotton's own *bloody tenet and dog-*

trine to warrant them (according to their consciences) to deal with him as a wolf, an idolatrous heretic, and as dangerous an emissary and seducer as any whom Master Cotton so accuseth? Master Cotton hath no reason to charge the discussor with indulgence or partiality towards Romish and wolvisk emissaries—his judgment and practice is known so far different; that for departing too far from them (as is pretended) he suffers the brands, and bears the marks of one of CHRIST's *poor persecuted heretics* to this day! All that he pleaded for is *an impartial liberty* to their consciences in worshipping God, as well as consciences and worships of other their fellow subjects."

Thus *Extracts* have been transcribed from his chief publications, which will enable the reader to form his own judgment on the subject.

Even Dr. Robertson, the historian, though he designates MR. WILLIAMS as being "in high estimation," yet deeming him a fanatic, he was not apprized of his worth. Speaking of Massachusetts' Bay, he remarks,—"*WILLIAMS*, a minister of Salem, *in high estimation*, having conceived an antipathy to *the cross of St. George*, in the standard of England, declaimed against it with so much vehemence, as a relic of superstition and idolatry, which ought not to be retained among a people so pure and sanctified, that Endicott, one of the members of the Court of Assistants, in a transport of zeal, publickly cut out *the cross* from the ensign displayed before the governor's gate! This frivolous matter

interested and divided the colony. Some of the militia scrupled to follow colours in which there was a cross, lest they should be doing honour to an idol, whilst others refused to serve under a *mutilated banner*, lest they should be suspected of having renounced their allegiance to the crown of England."

As to the real character of MR. ROGER WILLIAMS, multifarious are the testimonies borne in its favour. Governor Hutchinson says, "Instead of showing any revengeful temper or resentment, he was continually employed in acts of kindness and benevolence to his enemies." Governor Hopkins declares, that "ROGER WILLIAMS justly claimed the honour of being the *first legislator* in the world that fully and effectually provided for and established a *free, full, and absolute LIBERTY OF CONSCIENCE!*" Mr. Calender observes, that "*the true grounds of LIBERTY OF CONSCIENCE* were not understood in America, till MR. WILLIAMS and Mr. Clarke publicly avowed—that CHRIST alone is king in his own kingdom, and that *no others* had authority over his subjects in the affairs of conscience and eternal salvation!"

The Rev. Isaac Backus has asserted, with great truth, that "MR. ROGER WILLIAMS was not only the *first Baptist Minister* in New England, but also the first founder of *complete religious liberty* upon earth since the rise of Antichrist." And well might Dr. William Gordon, author of the *History of the American War*, declare, "ROGER WILLIAMS justly

claims the honour of having been *the first legislator* in the world in its latter ages that fully and effectually provided for and established a *free, full, and absolute* LIBERTY OF CONSCIENCE!" Thus it is that not the great and good WILLIAM PENN, but a *poor, persecuted, Welsh Baptist minister*, first asserted and established *universal liberty of conscience* in the wilderness of America! And yet this illustrious sufferer for conscience seems to be forgotten—

PATRIOTS have toiled, and in their country's cause
 Bled nobly; and their deeds, as they deserve,
 Receive proud recompense. We give in charge
 Their names to the sweet lyre! The *historic* muse
 Proud of the treasure, marches with it down
 To latest times; and *sculpture*, in her turn,
 Gives bond in stone and ever-during brass
 To guard them, and to immortalize her trust:
 But *fairer wreaths* are due, though never paid,
 To those, who posted at the shrine of TRUTH
 Have fallen in her defence! A *patriot's* blood
 Well spent in such a strife may earn indeed,
 And for a time ensure, to his loved land
 The sweets of *liberty* and *equal laws*;
 But MARTYRS struggle for a brighter prize,
 And win it with more pain. Their blood is shed
 In confirmation of the noblest claim,
 Our claim to feed upon IMMORTAL TRUTH,
 To walk with GOD, to be divinely free,
 To soar, and to anticipate the skies!
 Yet few remember them. *They* lived unknown
 Till PERSECUTION dragg'd them into fame,
 And chased them up to heaven! Their ashes flew,
 No marble tells us whither. With their names,

No bard embalms and sanctifies his song;
 And HISTORY, so warm on meaner themes,
 Is cold on this. She execrates indeed
 The *tyranny*, that doomed them to the fire,
 But gives THE GLORIOUS SUFFERERS little praise!

COWPER.

My FRIEND RICHARDS, however, would have set the exalted principles and generous conduct of ROGER WILLIAMS in their proper light. In his last illness he lamented, that he had not carried his intention of *writing his Life* into execution. This slight sketch furnishes the reader with some faint idea of what he would most satisfactorily have accomplished. However reviled by bigots and persecutors, a *statue of gold* ought to have been raised to his virtues! But the consummately free state of RHODE ISLAND, adorned and enriched by its liberal *university*, is *the mausoleum* of his glory. After the lapse of more than a century, deign, hallowed Spirit—to accept this imperfect tribute of regard to thy memory!

RHODE ISLAND, though the smallest of the *United States*, has, on account of its climate and fertility, been denominated the EDEN of America. The University established at Warren, 1764, was in 1770, removed to PROVIDENCE, the capital of the state. On the side of a hill, the COLLEGE, an edifice of brick, stands four stories high, one hundred and fifty feet long and fifty wide, with a partition of ten feet on each side of the building. It has eight large rooms, and many lesser ones, for

the accommodation of one hundred students. The spot commands a fine view of the city, bay, shipping, and the surrounding country! Whilst the *Library* of my friend RICHARDS remains amongst them, to perpetuate the name and character of its donor, may it urge its worthy president, as well as the members of this truly respectable institution, to the continued exercise of that spirit of liberality, which induced AN HONEST CAMBRO-BRITON at the distance of *three thousand* miles to mark and reward it! A sensible *letter*, written by an *Alumnus*, has been published, suggesting improvements.

An account of the last *Commencement* of BROWN UNIVERSITY, September, 1818, shall be introduced,—it will be a novelty to most of my readers. The exercises present an entertaining variety of subjects—

BROWN UNIVERSITY COMMENCEMENT.

On Wednesday last was the annual Commencement of *Brown University*, in this town. Early in the forenoon, the procession, composed of the Corporation, Professors, Tutors, Students, Graduates, &c. escorted by Captain Angell's Company of Light Infantry, and accompanied by a select band of music, proceeded to the *First Baptist Meeting-house*, where a pertinent prayer from PRESIDENT MESSER, introduced the following exercises:—

FORENOON.

1. *Salutatory Addresses*, in Latin; and an Essay, in English, on early Prejudice; by THOMAS F. CARPENTER.

2. The influence of moral obligation on Society: An Oration, by JARED W. WILLIAMS.

3. An Oration on the nature and importance of truth and goodness, by *Elias Fisk*.

4. Independence of character, by *Walter P. B. Judson*.

5. Oration on the study of Metaphysics, by JABEZ PORTER.

6. The moral influence of Memory: An Oration, by *Martin Snell*.

7. A Latin Oration on Greek and Roman Eloquence, by STEPHEN MARSH ROGERS, of Philadelphia.

8. Utility of Monuments: An Oration, by *William Watson*.

9. Study of Natural History, by *Alva Carpenter*.

10. Reason and Fancy: An Oration, by WILLIAM S. PATTEN.

11. The Atheist: An Oration, by *John Winslow Whitman*.

12. An Oration on the causes of the decay of Genius, by *Axel Utley*.

13. The present situation of America, by *Ezek Aldrick*.

AFTERNOON.

1. Love of Truth the Philosopher's guide: An Oration, by WILLARD PIERCE.

2. The mutual influence of Literature and Civil Government, by SOLOMON L. WIELD.

3. An Oration on the policy of acknowledging the Independence of South America, by ELNATHAN P. HATHEWAY.

4. The influence of individual character on national prosperity, by DUTEE J. PEARCE, Esquire, Candidate for the Degree of Master of Arts.

5. Conferring the Degrees of *Batchelor and Master of Arts*.

6. Natural Dignity of Man: An Oration, with the *Valedictory addresses*, by JEDEDIAH L. STARK.

The Degree of *Doctor of Laws* was conferred on MR. WILLIAM RICHARDS, of *Lynn*, in England; and the Degree of Doctor of Divinity on the Reverend Calvin Park, Professor of Moral Philosophy in Brown University.

A Prayer from THE REVEREND PRESIDENT closed the exercises of the day, which were highly creditable to the reputation of the University.

Of this *Commencement* it may be just remarked, that it resembles what is termed the *Graduation*, in some of the Scotch Universities, especially at Aberdeen, and is always marked with social joy. An innocent ball concludes the festivity of the day: Volney says, "Were I obliged to select the most

favourable spot in America, as the place of my abode, my choice would fall upon the southern point of Rhode Island."

This evangelical INSTITUTION, (for this is indeed true *evangelism*) has *no Test, no Creed, no confession of Faith*, by which the consciences of the students might be ensnared. And its adherence to the SACRED WRITINGS alone, as the rule of faith, as well as the regulator of practice, must powerfully recommend it. ESTO PERPETUA! will be the exclamation of all the enlightened and liberal professors of Christianity.

Upon abandoning *creeds* and *confessions of faith*, and confining ourselves to the HOLY SCRIPTURES, Archdeacon Blackburne, the masterly author of the far-famed *Confessional*, thus writes,—

"St. Paul, in his first Epistle to Timothy, chap. ii. 4. tells him, that *God willeth that ALL men should be saved, and come to the knowledge of the truth*, where, out of all doubt, the coming to *the knowledge of the truth*, is spoken of as the means of being saved, and consequently the *primary* object of the will of God. By the truth is here meant, *the doctrine of the Gospel, or the Word of God*, and the consequence is, that the more of this knowledge any man acquires, the better he is qualified to work out his salvation.

"It is *the will of God*, then, that this TRUTH should be *known to all men*, to men of every class and in every station. And in order to its being known to the extent that the will of God intends

it should be, the Apostle, in another epistle, exhorts *the Thessalonians* (2, chap. iii. 1, 2.) to pray for the preachers of *the word of God*, that *it might have its free course*, unmolested and unrestrained by the opposition which unreasonable and wicked men were disposed to give to such preachers. And in the same place he mentions another advantage the word of God would gain by this *freedom*, the advantage of being *glorified*, as well as *known* by this extensive dispersion of it.

“If then we should choose to call this *glorification* of the word of God, arising from the extensive progress it makes among mankind—the *interest of religion*—though the term may be improperly applied, it may serve to instruct us what is our duty in promoting this interest. And this will be not only to preach the word of God with freedom in our several limited departments, but to endeavour to the utmost to remove every obstruction to its *free course* elsewhere, which the selfish policy of this world may have laid in its way, and to bring to light every thing relating to this superior interest, which the temporal interests of particular societies may dispose them to stifle and to suppress, or to disfigure and misrepresent, remembering that God would have *all men* to come to the knowledge of *the truth*, as the means of their salvation, and that he hath made no reserve or exception of any sort of men, on account of their unfitness for this knowledge, that will authorize us to keep back any part of it from the meanest Christian that lives.

“How inconsistent then must it be with *the will of God*, in giving us this gracious dispensation, to block up *the free course* of HIS WORD and HIS TRUTH, by confining religious doctrines to the terms of an artificial composition, and under the pretence of substituting authentic interpretations of Scripture as standards of orthodox faith for persons of all degrees and capacities, to impose upon Christians the notions of men of mere scholastic erudition, expressed in that abstruse, intricate, and technical language, to which a large majority of mankind must ever be strangers; and what is even worse, to prevent, by various discouragements, in times when all other sorts of knowledge are increased, that freedom of examination which might deliver men from a bondage imposed upon them when the task-masters wanted either the sense and the spirit to examine into the true meaning of the Scriptures themselves, or the liberality of mind to permit such examination to others who were better disposed, as well as better qualified.

“The first Reformers were very sensible how necessary it was that *the word of God* should have its *free course*, in order to dispel the thick darkness of Popery; and they found the amazing effects of that expedient of promoting knowledge in the number of those who were converted from that wretched compound of tyranny and superstition! The PROTESTANT RELIGION in those days was called *the Gospel*, in contrast with the paganish fables, idolatries, and traditions, which made so considerable and

essential a part of the Popish system. And happy would it have been for the Protestant cause, had the conductors of it never been known by any name but that of *Evangelists* or *Gospellers*, by which they were at first distinguished. This would at least have reminded them of the impropriety of being divided into sects, from which they adopted so many different denominations, few of whose peculiarities had any countenance in the Sacred Writings, whence it happened in the end, that what was asserted to *glorify* the word of God in one society, was understood in another to *debase* and *corrupt* it.

“The truth is, the study of THE SCRIPTURES was in those days a new employment. Men wanted the proper helps and encouragements in that sudden emersion from the darkness and ignorance of the foregoing times, with which a farther progress in good learning furnished their successors. ERASMUS, LUTHER, MELANCTHON, CALVIN, BEZA, MARTYR, and BUCER abroad—CRANMER, RIDLEY, LATIMER, and HOOPER in our country, and many more, both at home and abroad, were eminent and valuable men, and pious servants of God, and ever to be honoured for their great services in opening the way for the *free course of the word of God*, which they found miserably oppressed and obstructed by human traditions. It is nevertheless certain, that there have been in aftertimes men far below some of them in what are called natural talents, who have made it appear that their interpretations, in many instances, went upon mistaken grounds, and that the

genuine sense of the SACRED WRITERS does by no means countenance some of the particular hypotheses which they then espoused."

This is the account of ROGER WILLIAMS, the founder of the State of Rhode Island. It has been entitled "Some Account," that the reader might not be disappointed. For the promulgation of the noble sentiment of *complete religious Liberty*, he was cruelly banished Massachusetts, and driven with his wife and family into a wilderness, in the very depth of a most inclement winter. Here, amidst the barbarous and uncivilized Indians, they might have perished! But the goodness of God preserved and befriended them. He founded a city, and from a principle of gratitude to the Supreme Being, called it PROVIDENCE, which, is at present one of the most flourishing ports in the United States of America. He twice crossed the Atlantic, and finally procured a *charter* from the reigning monarch upon the principle of *complete religious Liberty*, in spite of the decided opposition of the Lords spiritual and temporal of the land. This signal service rendered to *Rhode Island*, was repaid by his bigotted persecutors with the inexorable continuance of banishment to his dying day; but his *character* and *principles* are immortal!

THE TRUE CHRISTIAN, of whatever denomination, Catholic, Churchman, or Protestant Dissenter, cannot altogether forget either the new commandment of THE BLESSED SAVIOUR, that *ye love one another*; or the impressive delineation by the apostle Paul, of

love or charity. From his bosom, even through the mists of prejudice and passion, a spirit of kindness will beam forth towards an *erring* brother of the great family of mankind. Like the pure and vestal fire, Charity is never altogether extinguished.

“Surely, (says Dr. Philip Doddridge) after having attentively surveyed the beautiful description which *the apostle* gives us of this divine græc, LOVE, it cannot be necessary that its cause should be further pleaded. It speaks for itself—speaks to our very hearts. But, O! who that enters into the description, must not mourn that its angelic form is so much a stranger to multitudes who bear *the Christian name*! In many instances, it can hardly pass uncensured, while those extremes which most evidently violate it, are often consecrated under honourable names; and men build much of their hopes of *Heaven* on breathing indeed what is the temper of *HELL*! How many that style themselves *Christians* can *endure no provocation*—can *cover no faults* of their brethren—can *keep themselves within no bounds*—can *believe nothing* to their advantage, against whom, on party principles, they have entertained prejudices! They *vaunt themselves*—they *are puffed up* with the conceit of their own wisdom—they *behave unseemly*—they seek only their own reputation and profit—they *believe the worst* they can hear of others, and *suspect* more than they hear—they envy those, whose endowments and stations are superior to their own, and instead of labouring themselves to excel, they affect, by calumny and slander, to bring

down *their brethren* to their own level, or rather, as far as possible, below it. Alas! that the dictates of OUR DIVINE MASTER, and the genius of OUR RELIGION are so little understood, are no more regarded, and that we so entirely forget the precepts of CHRISTIANITY, as not to remember even those of common *humanity*! Yet, surely, if these precepts are wholly forgotten, it is in vain that we remember or contend for any of its doctrines and principles. As *all languages and gifts*, so *all knowledge and faith* are *in vain*, if it be separate from LOVE, by which true faith always operates.

“Let us cultivate LOVE more and more, and so much the rather as it is a plant of the *celestial Paradise* which will there for ever flourish, *when tongues shall cease*, and that *knowledge* on which men value themselves highly, *shall* utterly vanish. The ripeness of adult age, and the knowledge of the most improved sciences, human or divine, is but as the trifling of *an infant*, when compared with that manly and perfect state, after which we are aspiring! The *dim mirror* of faith shall then be laid aside, and the truth of the objects now *so imperfectly* discerned, shall in full lustre be presented to our eye, purged from every film, and strengthened with a brightness which would *now* overwhelm it! In the mean time, attending humbly to the narrow limits and necessary objects of our *present knowledge*, let us not be puffed up in ourselves—let us not despise others—but by a modest estimate and a faithful improvement of such degrees of light as God shall be

pleased to afford us, let us press on towards the regions of ETERNAL DAY, *where in his light we shall see light*; and where amidst the fullest communications of his *love*, we shall for ever love him and each other with ardours, which the best hearts, in their best moments on earth, can neither attain nor conceive * !”

Listen now to Mrs. Hamilton, a sensible member of the Established Church—“ It is a great pity that *the Heads of our Church of England* had not, instead of prescribing CONFESSIONS OF FAITH, with regard to abstruse and speculative points of doctrine, confined themselves to those which are chiefly insisted upon in *the discourses* of our SAVIOUR. *The creed* universally enjoined should then have begun with—

“ I BELIEVE it is *my duty* to love my neighbour as myself, and to do to others as I would have others to do to me on the like occasion.” And so go on through *the virtues* of HUMILITY, MEEKNESS, and CHARITY, BROTHERLY LOVE, FORGIVENESS OF INJURIES, &c. &c. which articles might have been subscribed to by the most tender conscience, and might probably have been repeated with as much advantage to the soul as the most incomprehensible mystery. This would have done more towards coalescing *the different sects* into which THE CHRISTIAN WORLD is so unhappily divided, than any mode that has yet been adopted. I fear, however, that the measure would meet with some opposition from

* Family Expositor, 1 Cor. xiii. 12, 13.

the zealots of every party. The *confession* of CHARITY and BROTHERLY LOVE would be justly deemed an innovation big with alarm, and quite inimical to the spirit of party*."

MR. ROGER WILLIAMS was a *strict Calvinist*, nor do I esteem him the less on that account. But be it known, that he had not within his bosom a *spark* of that spirit of JOHN CALVIN which instigated him

* Dr. Doddridge has been censured for throwing his *Theological Lectures* into a mathematical form, ill adapted to the nature of moral evidence, and of course not favourable to the demonstration of truth. The following singular specimen of the application of mathematics to CHRISTIAN FAITH AND PRACTICE, may be amusing to some readers; as well as make an impression on youthful minds. It is an EPIGRAPH on a *Philomath*, or lover of mathematical science—

"Sacred to the Memory of W. K. whose Life demonstrated these Christian truths—that the sum of the Squares of *faith* and *hope* is ever equal to the Square of CHARITY and GOOD WORKS! Therefore, when any *two* of these are given, the *third* will always be found. That as no Figure or Space is contained by less than *three Sides*, so these three are essential to the *form of godliness*; for without FAITH no man is justified—without CHARITY our faith is not seen—and without HOPE we are of all *men most miserable*.—By the 13th Prop. of Euclid, also, the *Sum of the Angles of every Triangle* is equal to *two right Angles*—and *two right Angles* infinitely produced on all Sides, must extend through *all Space*, so the sum of *faith, hope, and charity*, is equal to the two right Angles of LOVE and OBEDIENCE; which produce *infinite happiness*, extended throughout all ETERNITY—Q. E. D. which was to be demonstrated."

to fasten *Servetus* to the stake! Had MR. RICHARDS written the *Memoir of Roger Williams*, he would have marked the contrast in terms of admiration. Hence in his HISTORY OF LYNN, having given the biography of *St. Dominic*, and mentioned his death, Aug. 26, 1221, in the fifty-first year of his age, adds—"It is even said that *he died with great marks of piety*—if so, it is to be hoped that one of those marks was that of repentance or deep contrition for his many unworthy deeds; for it is certain that he had been in no small degree a violent man and a man of blood! He was the *father* even of the HORRID INQUISITION, an exciter of the murderous CRUSADES against pretended heretics, and a prime abettor of the shocking cruelties exercised upon the hapless ALBIGENSES! If he really repented of these execrable misdeeds, he must have made a more hopeful exit than the renowned *Reformer of Geneva*, the premeditated murderer of *Servetus*, appears to have done."

Making every allowance for the times in which CALVIN lived, his conduct, viewed in all its atrocity, admits of little palliation. But I am happy to add, that *Calvinists* themselves in the present age, condemn it with pointed severity. Mr. William Jones, the author of the excellent *History of the Waldenses*, having eulogised CALVIN, thus expresses himself on the subject. "Yet with all these excellencies, CALVIN was a *persecutor*! He had yet to learn, or at least how to practise that simple lesson of the kingdom of Heaven, *Whatsoever ye would*

that men should do unto you, do ye even so unto them. CALVIN could never comprehend HOW ANOTHER MAN COULD HAVE AS GREAT A RIGHT TO THINK WRONG AS HE HIMSELF HAD TO THINK RIGHT—and that it is *the sole prerogative of the King of Zion to punish his enemies and the corrupters of the truth!* Upon this point his judgment was perverted by the principles of his education, and unhappily for his own character and the cause of truth, his conduct was founded upon this erroneous judgment. His behaviour throughout the whole affair of SERVETUS, is too well known to need any explanation in this place; but I conceive it to be the imperious duty of every friend of toleration, and the rights of conscience, to express their marked abhorrence of this part of the character of CALVIN. And more especially it is the duty of those, the similarity of whose *theological creed* to that which he contended for, hath subjected them to the imputation of being his followers. As an obscure and humble individual of that class, I strenuously deprecate every attempt to palliate the enormity of CALVIN'S conduct in the instance referred to, by pleading, as many have done, that *Socinus* was as bitter a persecutor as himself; for until it be made apparent to my understanding how *two blacks* constitute *one white*, I must regard such pleas as extremely ill-judged. The truth is, and it ought to be avowed, that *the conduct of Calvin admits of no apology!* It was a violent outrage upon the laws of humanity, as well as upon the laws of God; and has fixed a

stigma upon the character of that otherwise great man, which will never be obliterated! But let not the enemies of the truth from this take occasion, as they too often have done, to identify the spirit of persecution with the doctrines which Calvin held. His conduct in this particular has drawn tears of lamentation and regret from the eyes of thousands since his time, on account of the reproach it has brought upon the way of truth, causing it to be evil spoken of, and it will continue to suffuse, with all the consciousness of shame, the cheeks of thousands yet unborn."

The REFORMERS, by retaining the spirit of persecution, carried off with them the worst part of Popery. This is ANTICHRIST, whose *germ* is uncharitableness, and whose fruit is *every evil work*. Persecution is the deadly *upas-tree*, that sends forth its pestilential vapours far and wide, darkening and devastating the fair face of the Christian world!

Impressively the biographer of Servetus exclaims—"O BIGOTRY—thou monster, what hast thou done? To consign to the most cruel death in the prime of life, a person of a character so irreproachable, of talents so rare, of attainments so extraordinary, who might have been so useful to mankind, merely for his opinions. Infernal deed—O CALVIN! what hast thou done? The voice of thy brother's blood crieth from the ground. But see, *the blessed martyr* is fallen down in the midst of the fire—his life is departed—the conflict is over—his sufferings are for ever terminated. We weep—we

feel indignant at the conduct of CALVIN—and retire *.”

Relinquishing *creeds* and *confessions of faith*, let us return back to the HOLY SCRIPTURES, which alone *make wise unto salvation*. The odious terms, *schism*, *heresy*, and *blasphemy*, bandied about with an indiscriminate fury, should never be used without a knowledge of their proper import. These evils can never originate with individuals obeying the dictates of conscience. They attach not to pious and benevolent characters of any description. The Church of Rome imputes these evils to the Church of England, the Church of England casts them upon the Protestant Dissenters, and Protestant Dissenters fling them at each other on account of differences subsisting between them. THE SCRIPTURES evidently employ the terms *schism*, *heresy*, *blasphemy*, in a bad sense; implying something morally wrong in the temper and conduct! The Supreme Being, emphatically denominated *the Searcher of hearts*—is the only competent judge of their nature, origin, and extent. HE will ascertain these facts when *he judgeth the world in righteousness*. Dr. George Campbell has observed—“How much soever a *schismatical* or *heretical* spirit in the apostolic sense of the terms, may have contributed to the formation

* See *An Apology for Dr. Michael Servetus*, including an account of his life, persecution, writings, and opinions, being designed to eradicate bigotry and uncharitableness, and to promote liberality of sentiment among Christians. By Richard Wright.

of the different sects into which the Christian world is at present divided, no person, who, in the spirit of candour and charity, adheres to that which to *the best of his judgment* is right, though in this opinion he should be mistaken, is, in the scriptural sense, either *schismatic* or *heretic*, and that *he* on the contrary, whatever sect he belongs to, is more entitled to these odious appellations, who is most apt to throw the imputation upon others. Both terms, for they denote only different degrees of the same bad quality, always indicate a disposition and practice unfriendly to peace, harmony, and love*."

CHARITY is the atmosphere which the true Christian breathes most freely. Enveloped with kindness, he perceives objects in their own proportions. Without envious diminution or outrageous exaggeration, persons and things appear in their proper dimensions. Thus JUSTICE will be rendered to all, and the golden rule of *doing to others what we would they should do unto us*, will be observed with an inviolable integrity. Under such auspices CHRISTIANITY becomes not only the unerring guide

* The reader is referred to Dr. Campbell's Dissertations on *Heresy, Schism, and Mystery*, prefixed to his admirable Translation of THE FOUR GOSPELS, and also to three Sermons by the Rev. Robert Aspland, on *Blasphemy*. The proper use of words conduces to the right understanding of the word of God, as well as to the peace and happiness of society. *Campbell* and *Gerard, Robertson* and *Blair*, were the distinguished ornaments of that truly respectable Established Church, the Kirk of Scotland.

of individuals, but prominently stands forth the ornament and blessing of the community.

The Societies for the distribution of THE BIBLE, without *note or comment*, have been wonderfully conducive to the spread of brotherly love, and to the exercise of christian charity. Here the bigot never lifts up his voice, nor the persecutor dares scatter abroad consternation. Prejudices wear away, antipathies subside, and conciliation meliorates the whole assembly. Every fibre of the heart is strung to harmony and peace. All sects and denominations mingle together for the diffusion of scriptural knowledge, the only solid foundation of moral improvement. And yet, strange to tell! there *are* individuals, calling themselves PROTESTANTS, who sullenly refuse to unite in this labour of love. Like frozen statues, they stand aloof from their more active brethren, fearful of being polluted by what some modern bigots have denominated, "the unclean spirit of catholic charity." They seem aghast, and even astounded, at labours, which, by diffusing THE DIVINE VOLUME far and wide, have excited at once the gratitude and admiration of the civilized globe! They are affrighted by the apprehension of diversity of sentiments in matters of religion! But they forget that variety marks the creation of God—that uniformity of faith is unattainable in this imperfect state of being, and that, of all the christian graces, *the greatest* is CHARITY. True religion produces an assimilation of temper, and a concentration of hearts. This is the only firm cement

—this the alone permanent decoration of the religious world*.

“The more diversely people (says a modern critic) think about *religious doctrines*, the wider is the space in which they may severally cultivate the growth of MUTUAL CHARITY, and if ALL men thought alike on *doctrinal points*, one of the most favourable opportunities for the exercise of forbearance, and the practice of charity would be lost! Where *mutual charity* and *forbearance* exist amid the endless discordances of DOCTRINAL OPINION, they prove that *the religion* of JESUS is devoutly cherished and rightly understood. It is not to be expected that any *large part* of mankind, should ever think alike on topics, which not only cannot be comprehended within the *visible* outlines of GEOMETRICAL DIAGRAM, but are in the highest degree impalpable and obscure! Our SAVIOUR, who well knew *the great diversities* of THEOLOGICAL OPINION which would arise out of individual interpretations of THE

* See “REFLECTIONS concerning the expediency of a Council of the Church of England and the Church of Rome, being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace; humbly, but earnestly recommended to the serious attention of his Royal Highness the Prince Regent, the Most Reverend the Archbishops, the Right Reverend the Bishops, the Reverend the Clergy, and all Lay Persons, who are able and willing dispassionately to consider the important subject. By Samuel Wix, A. M., F. R. and A. S. Vicar of St. Bartholomew the Less, London.” This is the strangest of all strange publications.

SCRIPTURES, did not make the excellence of his religion, and the criterion of his disciples to consist in the *uniformity* of their belief, but in the *universality* of their CHARITY! He did not say, 'Your agreement in certain notions of THE DIVINE NATURE, shall cause *all* men to know that ye are *my* disciples,' but he declared, BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER*."

To sum up the whole respecting RELIGIOUS LIBERTY, the late intelligent DR. TOULMIN, in his edition of *Neal's History of the Puritans*, justly remarks—

"There are claims of power over conscience not yet abolished, there are rights of conscience not yet fully recovered and secured. The very term *toleration*, shows that RELIGIOUS FREEDOM is not yet enjoyed in perfection, it indicates that *the Liberty* which we possess is a matter of *sufferance*, lenity, and indulgence, rather than the grant of justice and right. It seemeth to admit and imply a *power* to restrain *conscience*, and to dictate to *faith*, but the exercise of which is generously waved. The time is even *now*, at this distance from the Revolution, yet to come when the enjoyment of *Religious Liberty* shall no longer be considered a *favour*—the time is yet to come, when CHRISTIANS of religious forms and creeds shall be on the equal footing of *brethren*, and of children in the house

* Monthly Review for February, 1819, in behalf of the Bible Society.

of the same heavenly father—the time is yet to come, when *Acts of Toleration* shall every where give place to *Bills of Right*! But, though much is yet wanting to complete and perfect the blessings of THE REVOLUTION, 1688, yet we cannot but review the *Act of Toleration* as a great point gained, as a noble effort towards the free emancipation of CONSCIENCE! The preceding periods had been only those of *oppression* and *thralldom*. The exertions of any to procure release from severe laws were rather attempts to gain the power of tyrannising over conscience into their own hands, that they themselves might be *free*, and all other parties remain *slaves*, than liberal endeavours to ascertain and secure to every one security and peace, in following the judgment of his own mind. The PRECEDING AGES exhibit a series of severe statutes following each other—from passing the Act for *burning of Heretics*, in the reign of Henry the Fourth, to the enacting of that of UNIFORMITY, and of the *Oxford Conventicle Acts*, in the reign of Charles the Second. At the commencement of the REFORMATION we have seen that, on the one hand, they who could not admit from religious reverence to the Pope's authority the *supremacy* of THE KING, and, on the other, they who discarded any of the *six Articles* which he formed into a standard of faith, were alike doomed to the sentence of DEATH!

“ In the reign of Edward the Sixth the pious

and amiable Hooper, for refusing to wear a particular dress, was imprisoned, and *Joan Bocher*, who religiously read and dispersed *the New Testament*, was burnt at the stake! Intolerant statutes marked the government of Queen Elizabeth. PERSECUTION in various forms, by laws and by prerogative, stigmatised the successive reigns of the Stuarts. In the interval, during the suspension of their power, a severe ordinance against *heresy* was passed, the livings of the episcopal clergy were sequestered, those ministers suffered under severe apprehensions, and PRESBYTERIANISM was found to be not more friendly to *the rights* of CONSCIENCE, or averse from *intolerance*, than had been the fallen hierarchy! Amongst two despised sects, hated and persecuted by all parties, THE BAPTISTS and THE QUAKERS, amongst almost them only, the principles of liberty had found able and generous advocates—their writings placed *the rights* of CONSCIENCE on a broad and liberal bottom! But they could support them by the *pen* only, they were never in power, and, consequently, had never in this country an opportunity to carry their principles into practice, and to show that they could rule according to the maxims, for which, when oppressed, they could forcibly plead. It is said in *this* country, for when the forming of the government of PENNSYLVANIA and RHODE ISLAND, in America, rested, the latter with *the Baptists*, and the former with *the Quakers*, to their honour it should be said, *their conduct was con-*

sistent with the arguments they had advanced, and *Liberty of Conscience*, on an extensive and liberal scale, was a leading feature of each constitution.

“ This having been the state of things—the *Act of Toleration*, the consequence of THE REVOLUTION of 1688, was a great acquisition. It was the first legal sanction given to the *claims* of CONSCIENCE—it was the first charter of religious freedom—it was a valuable, important, and permanent security to the *dissenting subject*. It opened to him the temple of peace, and afforded the long-wished for asylum! To adopt the language of high authority (Lord Mansfield,) “The TOLERATION ACT rendered that which was illegal before, now legal—the *dissenting way of worship* is permitted and allowed by that act—it is not only exempted from punishment, but rendered innocent and lawful—it is ESTABLISHED—it is put under the *protection*, and is not merely the *connivance* of the law.” It hath been followed with an universal good effect and happy influence—it hath been the basis of THE RELIGIOUS LIBERTY enjoyed ever since that period; and with respect to the state of freedom and religious inquiry in these kingdoms, it was as it were a NEW CREATION! Before that period, darkness in a manner hung over the spacious field of knowledge and divine truth, and the path to it was guarded by a flaming sword. That Act said—LET THERE BE LIGHT, and LIGHT THERE WAS! The bounds of *Free inquiry*, were enlarged—the VOLUME in which are the *words of eternal life*, was laid open

to examination. And the state of knowledge and liberty has been ever since progressive and improving."

It has been recently observed, with equal truth and beauty, that "He who should interpose between the Creator and the creature, erects himself into an authority greater than that of the *Almighty*—he had, and could have no credentials from man—he had, and could have no credentials from God! Here it was that ALL MEN were and ought to be equally free. CONSCIENCE could no more be restrained than the wind—it was the wind of Heaven—the breath of purity! The God of Hosts and of Armies hath planted it in the breast of his beings, and the God of Hosts and of Armies only could touch or constrain it*."

In a word, the immortal JOHN LOCKE, writing to Limborch, on the Continent, has these memorable expressions—

"I doubt not before this you have heard that TOLERATION is at last established here by law. Not indeed with that latitude that *you* and other Christians like you, *unambitious* and *unprejudiced*, and lovers of *truth*, might wish. But it is a great point to proceed so far. In these beginnings I hope are laid those foundations of LIBERTY and PEACE, on which *the Church of Christ* will be finally established."

And now let us contrast *our own condition* with the condition of our PIOUS and PERSECUTED ANCESTORS. This retrospective view will generate

* Grattan's Speech in the House of Commons, May 3, 1819.

admiration and gratitude. Could our harassed Forefathers look down from heaven upon us their descendants, they would hail us with gratulations of joy! Such a contemplation of the advance of CHRISTIAN FREEDOM among the disciples of Christ, might augment the happiness of the blessed. Assimilated to the progress of yonder sun, it is hastening to the full blaze of perfect day!

Time was that OUR RELIGION could not be openly professed—and even our places of worship were erected in the obscure parts of the Metropolis, to avoid the notice of informers. *Time* was when our ministers were silenced—our temples closed—and our persons insulted, for the mere assertion of our religious principles. *Time* was, that not daring to appear in public, for the worship of their Maker, OUR ANCESTORS, with their families, quitted their *beloved country*, and emigrated across the pathless ocean to *the wilderness* of AMERICA, for the enjoyment of religious freedom. Blessed be God—these *frightful* eras are no more! BRITONS are become more enlightened than they were in former days. Legislators perceive that different creeds do not impair the obedience of the subject, nor produce, in civil matters, an alienation of the heart. It is an edifying sight to behold, in our day, *sects* and *denominations* so far melted down by the kindly influence of brotherly love, as to make up the wholesome mass of the community.

INTOLERANCE is become one of the most odious things in the world. The name of *persecutor* im-

plies something disgraceful to humanity. It may be well asked, how is it that such a practice should have ever obtained amongst Christians? Strange as it may seem, *the glory of God* has been pleaded as *an apology* for PERSECUTION, and it has even been said to promote the happiness of mankind—add to this, the penal laws of the Jews have been urged in its behalf, and some tortured passages of the New Testament. The *glory of God*, however, can never be promoted by violence—nor can we, by destroying his creatures, increase the happiness of mankind. The *penal laws* of the Jews were peculiar to their theocracy, the Israelites being under the immediate protection of heaven. As to the passages of THE NEW TESTAMENT—the principal one alleged in behalf of PERSECUTION, is, Luke xiv. 23. *Compel them to come in.* But this can mean no more than that the disciples were to employ friendly importunity, like that which was used to engage Christ to spend the evening at Emmaus, when, as the evangelist expresses it—*they constrained him*. How absurd is it to suppose, that a householder should send out servants with sword in hand, to force guests to an entertainment! Dr. Doddridge observes, that it is the glory of the sacred book, that it affords no better plea in so infamous a cause—and that a strong argument against persecution, arises from the silence of THE NEW TESTAMENT.

RELIGIOUS LIBERTY seems to be pretty well understood amongst us. This was not the case with THE FIRST REFORMERS, who, emerging from

the darkness of popery, retained the unhappy principle—that “error and heresy were to be extirpated by violence—and that the conduct of some pious princes amongst the Jews, in destroying idolaters, is to be a model for Christian magistrates.” Bishop Hall, in his *Treatise on Christian Moderation*, the tendency of which is to reprobate violence of every description, and especially in religious matters—has the inconsistency to exclaim, “MASTER CALVIN did *well* approve himself to God’s church, in bringing Servetus to the stake at Geneva!” Even the *Puritans* had not relinquished the principle—for RICHARD BAXTER was for a toleration, limited to what he called “errors not quite intolerable,” and would have such punished with fines and imprisonment! But DR. OWEN saw the pernicious tendency of such a principle—in his *admirable Treatise on TOLERATION*, he remarks, “they had need to examine their light, for their tenet leads down to the chambers of blood!” The only sound doctrine on this subject is, “that none are to be subjected to *any kind or degrees* of civil penalties merely on account of THEIR RELIGIOUS OPINIONS, or from any practices arising from them, if those practices be not detrimental to the *peace* of society, which THE MAGISTRATE, by his office, stands engaged to preserve.” But the *folly* and *wickedness* of persecution ought to deter men from the practice of it. It must be disclaimed by the true Protestant—and abhorred by every consistent professor of Christianity! PERSECUTION is in every respect untenable. It

is built on the absurd supposition, that one man has a right to judge for another in matters of religion. It contradicts the grand principle of doing to others as we would think it reasonable they should do to us. It is by no means calculated to answer the end pretended to be aimed at by it; but tends to introduce confusion, as well as to overthrow truth in the world. It is inconsistent with *natural religion*, and runs counter to the whole tenor of THE CHRISTIAN REVELATION.

I have only to exhort you to maintain upon your minds a grateful sense of the value of RELIGIOUS LIBERTY. It has been the gift of heaven to our highly favoured country for upwards of a century.

George the Second nobly declared there should be no persecution for conscience sake in *his* reign—and during the reign of *George the Third*, there has been a greater extension of religious liberty, than in any former period of British history. This measure is in unison with the declaration of His Majesty, on his accession, “that THE TOLERATION ACT should be preserved *inviolable*”—and with the reply made by the House of Lords, that “the preservation of THE TOLERATION ACT *inviolable*, was the surest support of the PROTESTANT INTEREST in these kingdoms.” These acts of the *Brunswick monarchs*, have invested their crown with a milder radiance, and a more permanent glory. Wisdom and justice are the only permanent basis of thrones. When sovereigns have for their object the welfare

of ALL their subjects, then hath GOVERNMENT attained the divine end for which it was instituted—not the aggrandisement of individuals, nor the exaltation of parties, but the promotion of the best interests of *the great family* of MANKIND.

The *disciple* of 'JESUS CHRIST is a friend to good government. His principles and practices are auspicious to the well-being of the community. He is apprised that a cheerful obedience to the laws is the cement of society. *To fear God, and honour the King*, is no less the dictate of common sense, than it is the injunction of our common Christianity. But by becoming A CHRISTIAN he ceases not to be a citizen. His freedom, civil and religious, he claims as his birth-right! And THE CHIEF MAGISTRATE, who best understands his duty, will continue the subject in the possession of it, guarding it from injury, and conveying the precious deposit to Future Generations.

I pray God, that *the portion* of CIVIL and RELIGIOUS FREEDOM we enjoy, may descend with augmentation to latest posterity! *The lines are fallen unto us in pleasant places—yea, we have a goodly heritage. Brethren, ye have been called unto LIBERTY, only use not liberty for an occasion to the flesh, but by LOVE serve one another.*

It is natural for every man to think well of his OWN RELIGION, and to draw over his *brethren* to the profession of it. But we must not forget what we owe to the majesty of TRUTH, by violently forcing it upon others. Let us address ourselves to the

said unto me—THESE ARE THEY WHICH COME OUT OF GREAT TRIBULATION, and have washed their robes, and made them white in the blood of the Lamb. THEREFORE are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES.

Such is the account of ROGER WILLIAMS, and such the reflections which the narrative hath suggested in behalf of Christian forbearance and liberality. Reader—hast thou at any time, or upon any occasion, indulged an uncharitable and persecuting spirit towards thy differing brother—

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